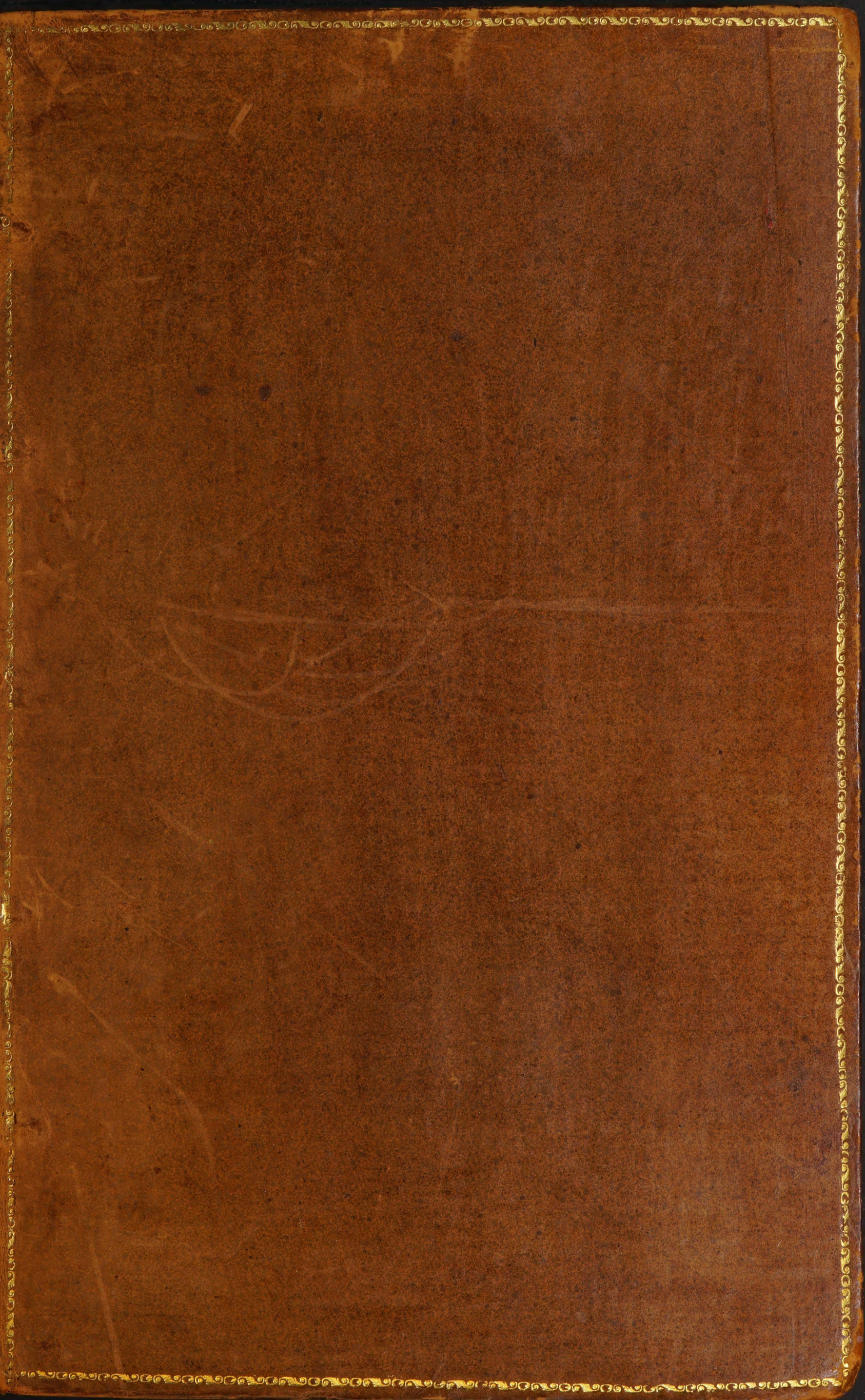




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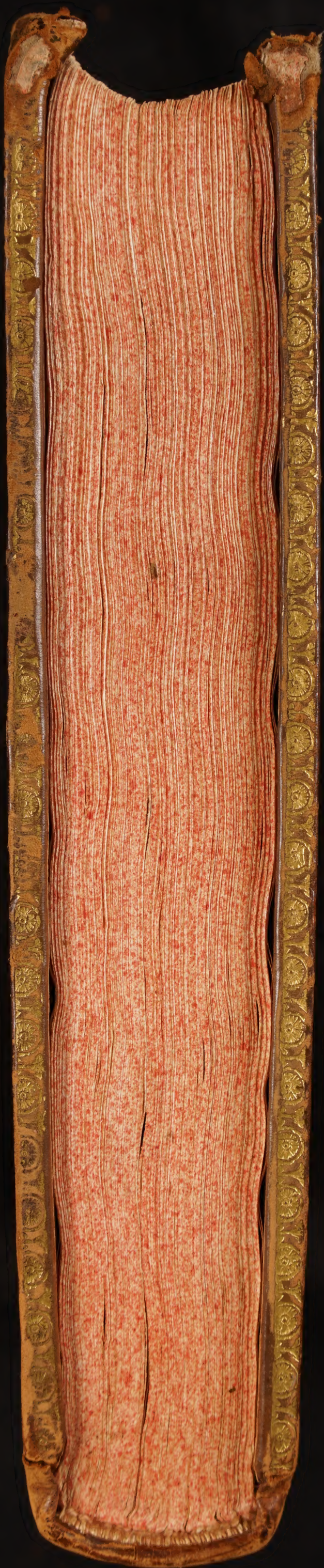
STUKELEY'S
BRITISH
DRUIDS



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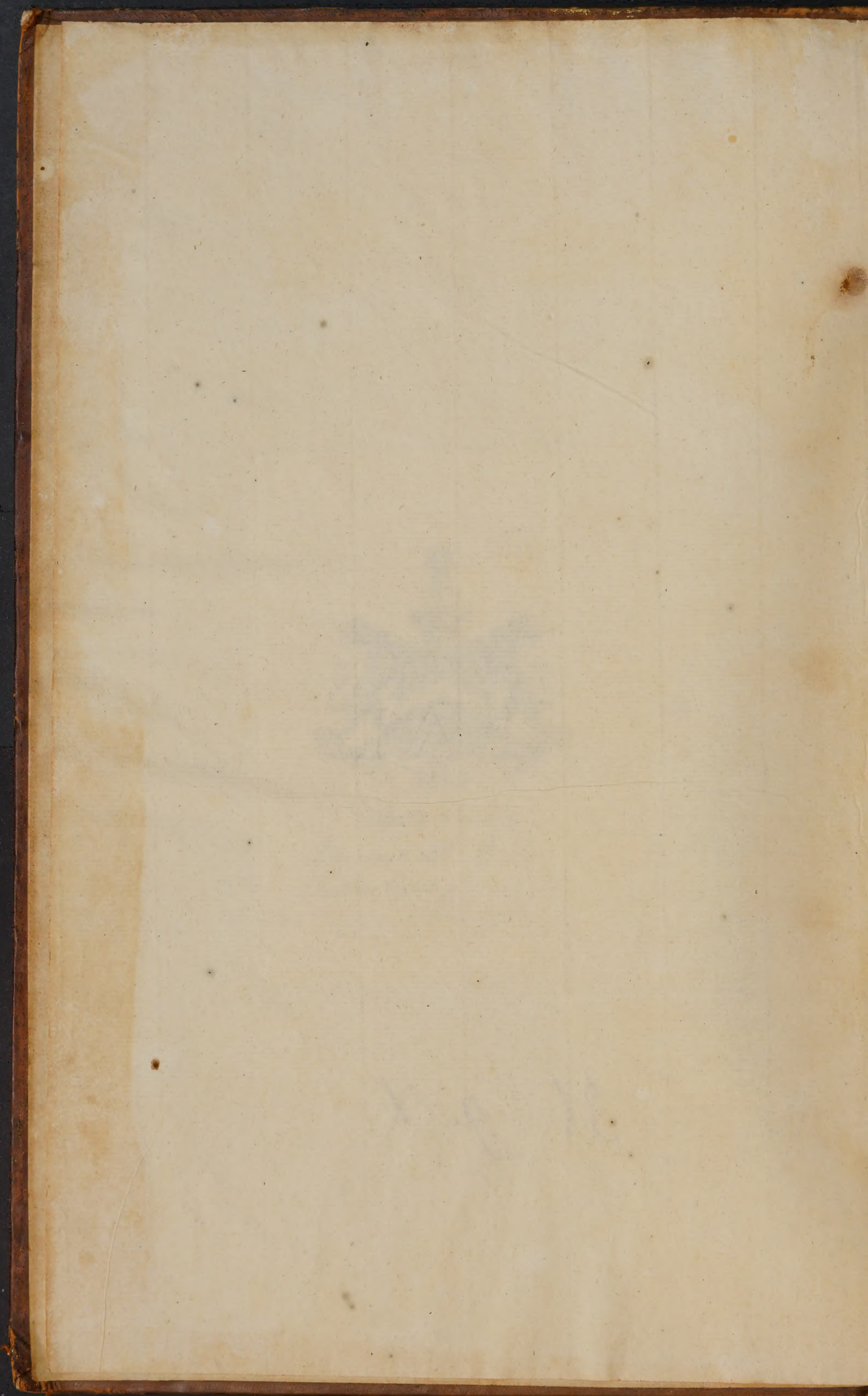
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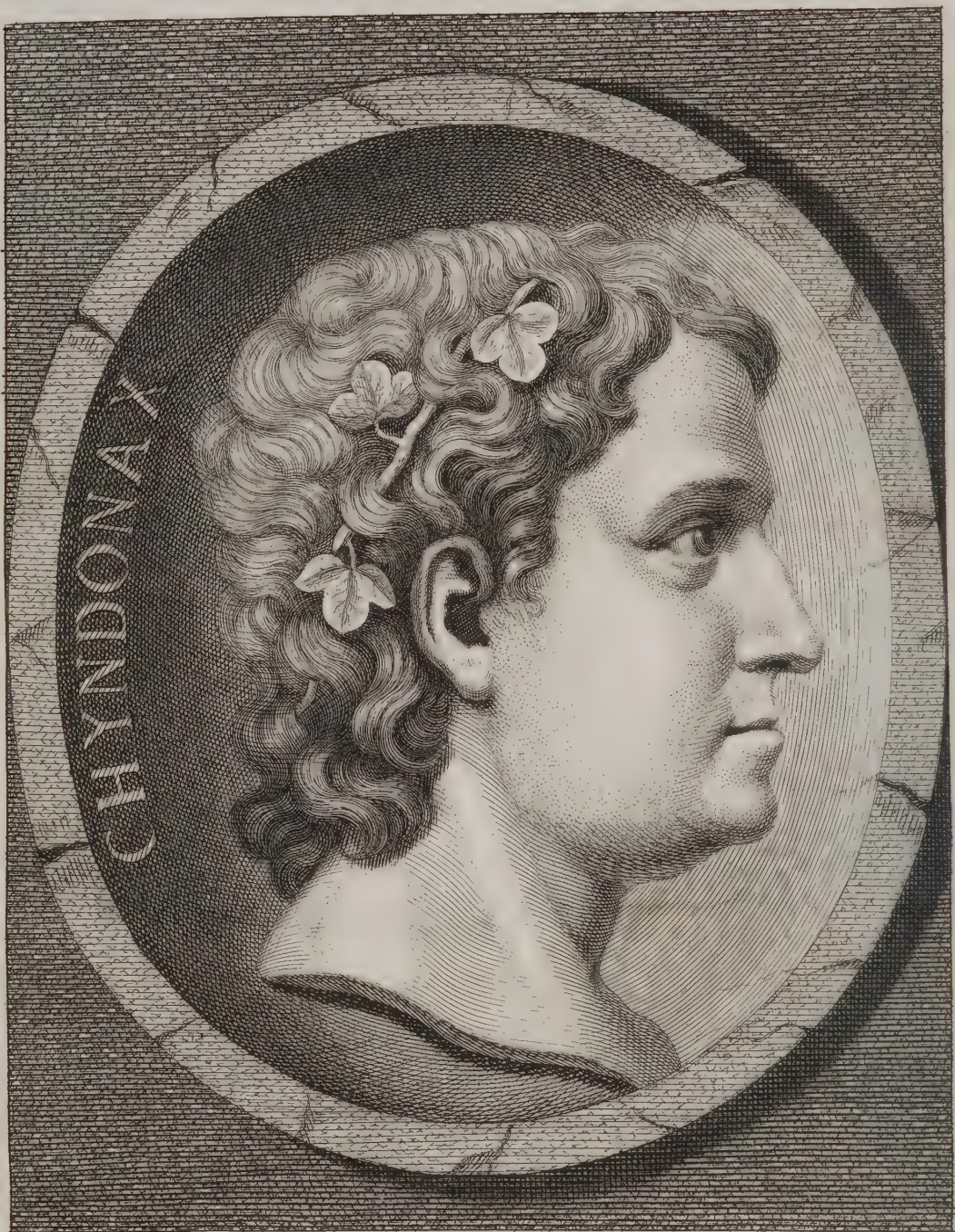
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(1860)

36 g. 1







Auctori d.d. Observantiae ergo. T. V. gucht. Sculptor.

STONEHENG

A

TEMPLE

RESTOR'D

TO THE

British DRUIDS.

By WILLIAM STUKELEY, M. D.

Rector of *All Saints* in STAMFORD.

—*Deus est qui non mutatur in ævo.*—MANILIUS.

LONDON:

Printed for W. INNYS and R. MANBY, at the West End
of *St. Paul's*.

MDCCL.

To His GRACE

P E R E G R I N E

Duke of *Ancaſter* and *Keſteen*,

Hereditary Lord Great Chamberlain of
ENGLAND, &c. &c.

May it please your GRACE,

TO accept of this attempt to illustrate
one of the nobleſt antiquities now left
upon earth. I am confident your Grace will
not diſlike it, either becauſe it is a religious
antiquity, or becauſe it belongs to our own
country.

A

Your

DEDICATION.

Your Grace best shews your regard to religion, by a constant attendance on its duties, in the service of the church; and by a regular practice of its precepts, in their whole extent. And as you are justly sensible, the foundation of religion rests on a careful observance of the sabbath: you not only study to encourage it, by your own great example; but likewise discountenance, that too fashionable custom of travelling on sundays, and other profanations thereof: which are the sure root of national corruption, the sure presage of national ruin.

Nor are your Grace's virtues more conspicuous, in your religious and moral character, than in the love of your country. This you inherit with the blood that runs in your veins; this you derive from an immemorial series of noble ancestors, renowned in our annals, for their steady allegiance to the sovereign power; for their vigor in support of the constitution both in church and state; that have often
hazarded

DEDICATION.

hazarded and ruined their fortunes, and poured out their blood, in its defence. I might instance particularly, the great part they bore in the Reformation, the Restoration and the Revolution.

After the honour I have enjoyed of having been long known to your Grace: I could enlarge upon the amiable qualities of your private life, your domestic and social virtues, your humane and beneficent disposition to all around you, friends or dependants, or those of your own family. With truth I might say, that you never refused to serve any person that applied to you, where it was in your power: that you never knowingly did an unkind, an injurious thing to any person: that no one ever withdrew griev'd from your presence. I can safely affirm, and fear no contradiction, that justice, honour and honesty are some of the real jewels, that adorn your Grace's coronet. And they, at this time of day, receive a seasonable lustre, from your high station, and illustrious birth.

But

DEDICATION.

But the agreableness of the subject insensibly drew me from my main purpose, which was to make this publick acknowledgment, of the great favours your Grace has confer'd upon me: and to beg leave to profess myself,

May it please your GRACE,

Your GRACE'S most humble,

And most devoted servant,

Jan. 1. 1739-40.

William Stukeley.

P R E F A C E.

A few years ago I spent some time every summer in viewing, measuring, and considering the works of the ancient Druids in our Island; I mean those remarkable circles of Stones which we find all over the kingdom, many of which I have seen, but of many more I have had accounts. Their greatness and number astonish'd me, nor need I be afraid to say, their beauty and design, as well as antiquity, drew my particular attention. I could not help carrying my inquiries about them as far as I was able. My studies this way have produc'd a vast quantity of drawings and writing, which consider'd as an intire work, may thus be intitled,

Patriarchal CHRISTIANITY:
O R,
A Chronological HISTORY
O F T H E
Origin and Progress of true Religion, and of Idolatry.

The parts of which the whole is compos'd are these:

I. Canon Mosaicæ Chronologiæ, or the year of Moses settled, by which he reckons time in the history of the old world; the time of the year fix'd when creation was begun. This is done in a new manner, and becomes an intire system of chronology from the creation to the Exodus, and is exemplified by many particular Kalendars of the most remarkable transactions; which are proofs of the truth of the Canon. There are interspersed a great many astronomical and historical illustrations of the sacred pages, particularly Sanchoniathon's genealogies, and Manethon's Egyptian Dynasties, are applied in a new Method to the history and chronology of the Scriptures.

II. Melchisedec, or a delineation of the first and patriarchal religion, from the best light we can gather in the sacred history; and from the most ancient heathen customs, which were remains of that religion. In this Treatise it is shewn, that the first religion was no other than Christianity, the Mosaic dispensation, as a veil, intervening; that all mankind from the creation had a knowledge of the plurality of persons in the Deity.

III. Of the mysteries of the ancients, one of the first deviations from true religion, to idolatry; this is chiefly pursu'd in an explication of the famous table of Isis, or Bembin-table, publish'd by Pignorius, Kircher, &c. wherein that knowledge which the ancients had concerning the true nature of the Deity, is further explain'd.

P R E F A C E.

IV. *A discourse on the hieroglyphic learning of the ancients, and of the origin of the alphabet of letters. Very many hieroglyphic monuments of the Egyptians are explain'd, more especially those that relate to their true notions of the persons in the Deity. The time and rise of the alphabet of letters is deduc'd from a new foundation. The present square Hebrew characters are shewn to be the primitive idea of letters, from whence all others are deriv'd. Whence the idea of every letter was taken? an explication of all the old Hebrew coins with Samaritan characters.*

V. *The patriarchal history, particularly of Abraham, is largely pursu'd; and the deduction of the Phœnician colony into the Island of Britain, about or soon after his time; whence the origin of the Druids, of their Religion and writing; they brought the patriarchal Religion along with them, and some knowledge of symbols or hieroglyphics, like those of the ancient Egyptians; they had the notion and expectation of the Messiah, and of the time of the year when he was to be born, of his office and death.*

VI. *Of the Temples of the Druids in Britain, their religious rites, orders, sacrifices, groves, tombs, their curfews, places of sports and exercises, &c. particularly an ample and accurate description of that stupendous temple of theirs at Abury in North Wiltshire, the most august work at this day upon the globe of the earth; with many prints of ground-plots, views and admeasurements of all its parts; of their manner of sepulture; an account of my digging into many of their barrows and tumuli, with drawings of them, &c.*

VII. *Of the celebrated Stonehenge, another Temple of theirs, with prints of that work; an account of the barrows I dug up, and what was discover'd in them; of the knowledge the Druids had of the magnetical compass, and conjectures of the particular times when these works were made, long before Cæsar arriv'd in Britain.*

I propose to publish these two first, and proceed to the speculative parts afterwards; reserving them, God willing, to the maturer time of my life.

My intent is (besides preserving the memory of these extraordinary monuments, so much to the honour of our country, now in great danger of ruin) to promote, as much as I am able, the knowledge and practice of ancient and true Religion; to revive in the minds of the learned the spirit of Christianity, nearly as old as the Creation, which is now languishing among us; to restore the first and great Idea of the Deity, who has carry'd on the same regular and golden chain of Religion from the beginning to this day; to warm our hearts into that true sense of Religion, which keeps the medium between ignorant superstition and learned free-thinking, between slovenly fanaticism and popish pageantry, between enthusiasm and the rational worship of God, which is no where upon earth done, in my judgment, better than in the Church of England. And seeing a spirit of Scepticism has of late become so fashionable and audacious as to strike at the fundamentals of all revelation, I have endeavour'd to trace it back to the fountain of Divinity, whence it flows; and shew that Religion is one system as old as the world, and that is the Christian Religion; that God did not leave the rational part of his creation, like the colony of an ant-hill, with no other guide than instinct, but proportion'd his discoveries to the age of the world, to the learning, wisdom, and experience of it; as a wise parent does now to his children. I shall shew likewise, that our predecessors, the Druids of Britain, tho' left in the extremest west to the improvement of their own thoughts, yet advanc'd their inquiries, under all disadvantages, to such heights, as should make our moderns ashamed, to wink in the sun-shine of learning and religion. And we may with reason conclude, there was somewhat very extraordinary in those principles, which prompted them to such a noble spirit as produced these works, still visible with us, which for grandeur, simplicity and antiquity, exceed any of the European wonders. That

P R E F A C E.

That the doctrines and works of the Druids have hitherto been so little considered (since authors only transcribe from one to another, the few remaining scraps to be found in classic writers) was an incentive to me likewise in the following attempt, and at the same time it pleads for me, and bespeaks the reader's favour. I want likewise the great advantages to be had from a knowledge of the remaining Celtic languages, books, manuscripts, and history, the Cornish, Welsh, Irish, Highland, &c. the chief repository now of their doctrines and customs; so that in my own opinion I may very well say with the poet,

*Interea Dryadum silvas & saxa sequamur
Intactas, tua Mecænas haud mollia iussa. Virgil.*

And tho' there has been of late a large volume publish'd on the subject of Stonehenge, yet we may well say there has nothing been wrote upon the subject. Nor have I any other notion of this performance, than that it is as a first attempt to say something upon those famous philosophers and priests the Druids, who are never spoken of in antiquity but with a note of admiration; and are always rank'd with the Magi of the Persians, the gymnosophists of the Indians, the prophets and hierophants of the Egyptians, and those sort of patriarchal priests, whose orders commenc'd before idolatry began; from whom the Pythagoreans, Platonists, and Greek philosophers learn'd the best things they knew. To clear away rubbish, and lay a foundation only, in this difficult and obscure work, is doing somewhat. The method of writing which I have chose is a diffusive one, not pretending to a formal and stiff scholastic proof of every thing I say, which would be odious and irksome to the reader, as well as myself. The knowledge I have acquired in these matters, was from examining and studying their works; the proofs are deriv'd from distant and different topicks, and it would be very inconvenient to marshal them syllogistically in a work of this nature; the proof results from the intire work; in all matters of so great antiquity it must be found out by the reader; and to one that has proper sagacity and judgment, conviction will steal upon him insensibly, if I am not mistaken; and he will own the evidence in general, is as strong as the nature of the subject will bear, or requires.

It was very disagreeable to me that I was forc'd to combat against a book publish'd in the name of the celebrated Inigo Jones, for whose memory I have the greatest regard. I wonder the publisher of that work did not think of a very easy method to convince himself that he was in an error. If Stonehenge is a Roman work, it was certainly built by the Roman scale; had he reduc'd his own measures to that standard, he would have seen the absurdity of his opinion; for we cannot think that a temple, or elegant building, as he would have it, should not shew its founders by the scale on which it is form'd; they are all fractions in the Roman scale, undoubted evidence that the Romans had no hand in it. For there is no meaning, no design in the choice of the measures, neither in general nor particular; a thing unworthy of a great architect, or a great design. But it appears very evident to me, that Inigo Jones had little or no part in that work, especially as it is moulded at present; and I think I have reason to be of opinion that he never drew the designs therein published, because I should be unwilling to say he knowingly falsified them. I have very much shortened what I had to say against that book, because I have no love for wrangling, and barely mention'd what was necessary, that the reader may have a true notion of this noble antiquity.



A British Druid

Stukey designavit

G. V. Gucht. Sculpfit.

STONEHENGE

A WORK of the British Druids DESCRIB'D.

CHAP. I.

Of the Situation of Stonehenge in general. That it was a temple of the Druids, of the patriarchal mode, who were a most ancient oriental colony. In later times, the Belgæ from the continent, conquer'd this country from them. Whence these stones were brought? Of their nature, magnitude, weight. Of the measure of the Druids, the ancient Hebrew cubit, and its proportion to the English foot.

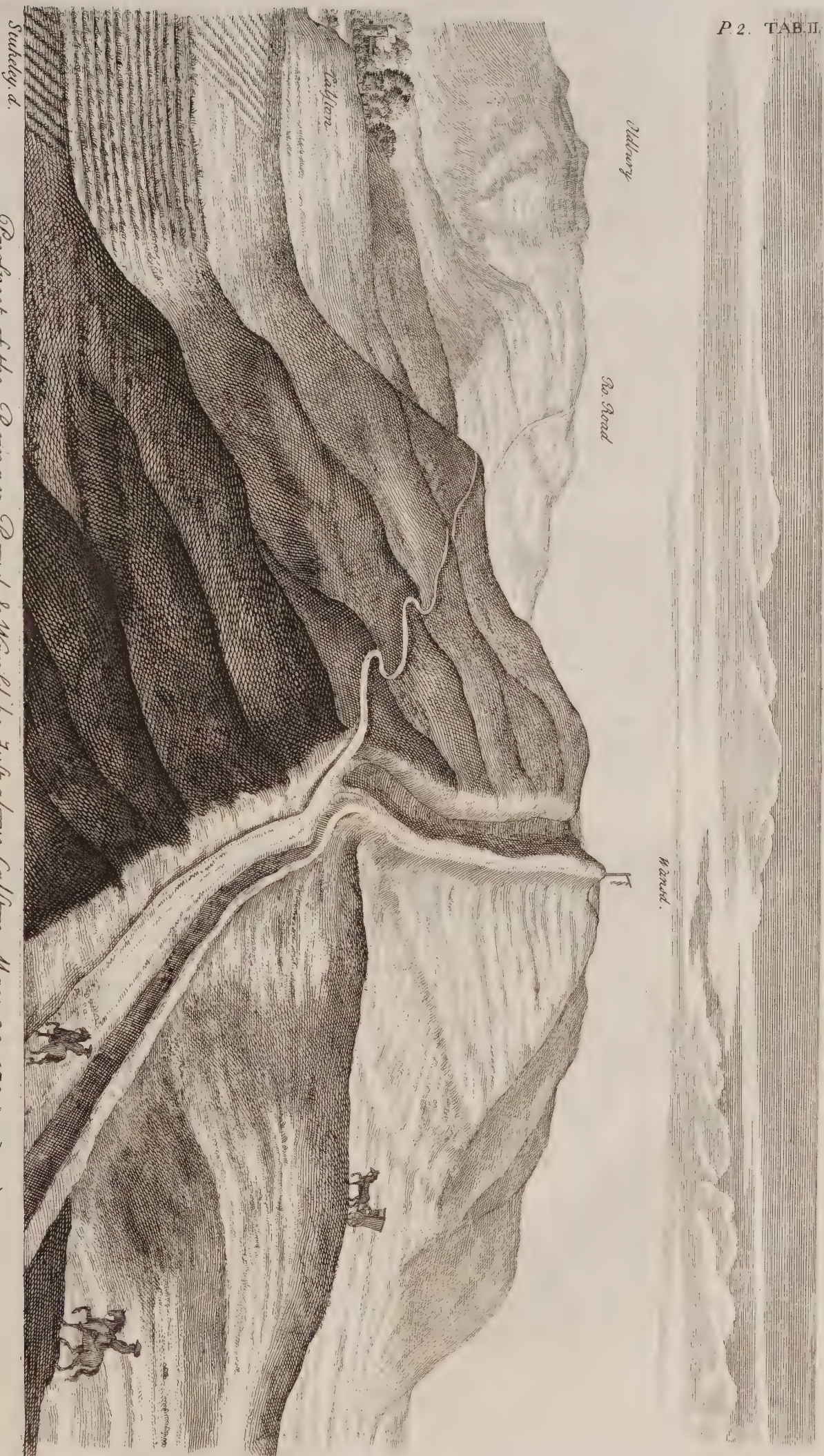
THE Wiltshire downs, or Salisbury plain, (as commonly call'd) for extent and beauty, is, without controversy, one of the most delightful parts of Britain. But of late years great encroachments have been made upon it by the plough, which threatens the ruin of this fine champain, and of all the monuments of antiquity thereabouts. Monuments, we can scarce say, whether more wonderful in themselves, more observ'd, or less understood! among them, Stonehenge has been eminent from the remotest ages, tho' 'tis not the greatest, most considerable, or most ancient. But 'tis my intent to begin my discourse from it, because the latest, and from thence proceed upwards in our inquiries, about the times and authors of these stupendous works, the temples of the Druids in our Island: for I cannot doubt that Stonehenge was such. The idea we conceive of the distance of time, when these kind of works were made, cannot be ill-form'd, if we consider, that the utmost accounts of 'em we have in writing, are from the Britons, the remains of the people who lived here, at the time of the Roman invasion. This is mention'd in some manuscripts of Ninnius before the Saxons and Danes came over. And the oldest Britons speak of this only by tradition, far above all memorial. They wonder'd at Stonehenge then, and were as far to seek about the founders and intent of it, as we now. They have recourse to magic, as is usual, when they would account for any thing seemingly so much above human power, to accomplish. They tell us, these stones of immense bulk were brought from a plain, in the middle of Ireland, and the like. Which reports give us only no obscure hint of their true authors, the Druids, who were fam'd for magic,

TAB. I.

and were driven last into *Ireland*, in the time of the *Romans*. There they built such like works again, or their brethren had built before; till Christianity, to which the greatest and purest part of their own doctrine was akin, soon put an end to their polity, which the *Roman* arms could not do. And they embrac'd that religion, to which their own opinions and rites had so direct a tendency. This is the sentiment of *Origen* on *Ezekiel* iv. And 'tis sufficiently evident, if we consider, that the first planters of Christianity in *Ireland*, immediately converted the whole island, without so much as the blood of one martyr. Nay, the Druids themselves, at that time the only national priests, embraced it readily, and some of them were very zealous preachers of it, and effectual converters of others. For instance, the great *Columbanus* himself was a Druid: the apostle of *Ireland*, *Cornwall*, &c. We need not be surpriz'd at this, when we assert, that there is very much reason to believe, these famous philosophic priests came hither, as a *Phœnician* colony, in the very earliest times, even as soon as *Tyre* was founded: during the life of the patriarch *Abraham*, or very soon after. Therefore they brought along with them the patriarchal religion, which was so extremely like Christianity, that in effect it differ'd from it only in this; they believed in a Messiah who was to come into the world, as we believe in him that is come. Further, they came from that very country where *Abraham* liv'd, his sons and grandsons; a family God almighty had separated from the gross of mankind, to stifle the seeds of idolatry; a mighty prince, and preacher of righteousness. And tho' the memoirs of our Druids are extremely short, yet we can very evidently discover from them, that the Druids were of *Abraham's* religion intirely, at least in the earliest times, and worshipp'd the supreme Being in the same manner as he did, and probably according to his example, or the example of his and their common ancestors.

All this I shall prove, in the pursuit of this work. But before we come to speculation, intend to give an exact description of their several temples, and the like works; for such will be a good foundation for us to build upon. That we may proceed from things evident and more known, to those less known, and which we design to make evident, as well as we are able, and the nature of it will permit. A matter so immers'd in the dark mist of time, where very few scatter'd traces remain, must needs bespeak the reader's candor. The dignity of the subject will excuse my boldness in attempting one so difficult. And however I succeed in accounting for these wonderful works; at least, I shall be instrumental in preserving their memory, in giving just drawings of them.

Stonehenge, by the extravagant grandeur of the work, has attracted the eyes and admiration of all ages. After the reformation, upon the revival of learning among us, the curious began to consider it more intimately, I cannot say successfully. Mr. *Camden* rose as the sun of antiquity, that put out former lights, and, like *Cæsar*, affrights all that value a reputation, from attempting any thing in his way. His great skill in *Roman* learning, and our *English* history, only enabled him to be, as it were, silent on *Stonehenge*. He saw with excellent judgment, that neither *Roman* nor *English* had place there, or could serve to illustrate it. He writes modestly, as his manner was; "Of these things I am not able so much to give an accurate account, as mightily to grieve, that the founders of this noble monument cannot be trac'd out." He could not persuade himself that either *Romans*, *Saxons* or *Danes* had any hand in it. And as for his representation of it in picture, I verily believe, it was drawn only from fancy or memory, or by some engraver from his oral description. A. D. 1620, king *James I.* being at the earl of *Pembroke's* seat at *Wilton*, and agreeably surpriz'd with the sight of *Stonehenge*, consulted the famous architect *Inigo Jones*, upon it; thinking it a matter in his way. This great man, who deservedly may be stiled the *English Vitruvius*, gave his opinion of it, as a *Roman* work; and left, I suppose, some few indigested notes in writing there-upon.



Prospect of the Roman Road & Wansdyke just above Calston May 20. 1724. . .
This demonstrates that Wansdyke was made before the Roman Road.

upon. From which his son-in-law *John Webb* compos'd an intire treatise, endeavouring to prove it. But they that are acquainted with *Roman* architecture, or have consider'd *Stonehenge*, must needs be of a different opinion. And as my Lord Bishop of *London* well observes, in his notes on *Camden*, "it cannot be safe to close with Mr. *Jones*, tho' his book otherwise be a learned and ingenious piece." *Inigo Jones* lived 30 years after this, and yet Mr. *Webb* makes an apology for his work, "that if he had surviv'd to have done it, with his own hand, it would have been better." But 'tis very reasonably believ'd, that tho' *Inigo Jones* was an extraordinary genius in architecture, yet he wanted many qualifications for an author, especially in such a work as *Stonehenge*. 'Tis my opinion, that had his architectonic skill been united to Mr. *Camden's* learning, he could never have demonstrated *Stonehenge* to be a *Roman* work. Afterwards, Dr. *Charlton* publish'd a piece against *Webb's* performance, and certainly has said enough to overthrow it, tho' he could not with equal success establish his own opinion, that it was the work of the *Danes*. Whereas *Olaus Wormius* finds no such monuments among the *Gothic* nations: which, as Mr. *Toland* observes, is answer sufficient to his allegation. *Webb* answer'd the Doctor's book, and by turns effectually demolish'd his opinion, but could not still vindicate his own. Yet from all their disputations, no spark was struck, towards a discovery of the real truth. What is the worst part in both performances of Mr. *Webb*, his representation of the real monument in his drawings, is fictitious. And, as Mr. *Aubry* rightly observes, "in endeavouring to retrieve a piece of architecture in *Vitruvius*, he abuses the reader with a false representation of the whole." It requires no great pains to prove this, nor need we take much time to be satisfy'd in it: the work is still extant. As soon as a judicious eye comes upon the spot, we discern that *Webb's* equilateral triangles forming the cell are fancies: his three entrances across the ditch are so too; and that he has turn'd the cell a sixth part from its true situation, to favour his imaginary hypothesis. But 'tis against my inclination to find fault with the labours of others, nor do I thereby seek to bribe the reader in my own favour. I had a great pleasure for several years together, in viewing and examining these noble remains of our ancestors. What I wrote about them, was for my private amusement, and that of friends. And I publish them only for the honour of my country, and in hopes that such a publication will not be unserviceable to religion; which is my ultimate view.

Tho' *Stonehenge* be the proudest singularity of this sort, in the world, as far as we know: yet there are so many others, manifestly form'd upon the same, or kindred design, by the same measure, and for the same purpose, all over the *Britanic* isles; that we can have no room to doubt of their being made by the same people, and that by direction of the *British* Druids. There are innumerable, from the land's end in *Cornwall*, to the utmost northern promontory in *Scotland*, where the *Roman* power never reach'd. They are to be found in all the islands between *Scotland* and *Ireland*, isle of *Man*, all the *Orkney* islands, &c. and numerous in *Ireland* itself. And there is no pretence, as far as I can see, for any other persons or nations being the founders of them. They are circles of stones, generally rude, of different diameters, upon elevated ground, barren, open heaths and downs; chiefly made of stones taken from the surface of the ground. There are no remembrances of the founders, any other than an uninterrupted tradition of their being sacred; that there is medicinal virtue in them; that they were made by the *Irish*; that they were brought from *Afric*; that they were high-places of worship; sanctuaries; bowing, adoring places; and what names they commonly have, intimate the same thing. And in many places the express remembrance and name of Druids remain, and the people bury their dead in or near them to this day, thinking them holy ground. Mr. *Toland* in his history of the Druids, p. 23. tells us, "In *Gealcossa's* mount in *Inisfen* in the county of *Dunegal*, a Druidess of that
" name

STONEHENGE

" name lived; it signifies white-legg'd, according to the ancient manner in
 " *Homer's* time. On that hill is her grave and her temple, being a sort of di-
 " minutive *Stonehenge*, which the old *Irish*, at this day, dare not any way
 " profane." Many instances of this sort, of all these particulars, we have in
 our island: particularly the temple on *Temple-downs* by *Abury*. Whatever is
 dug up in or near these works are manifestly remains of the Druid times; urns,
 bones, ornaments of amber, glass beads; snake-stones, amulets, celts, flint-
 hatchets, arrow-heads, and such things as bespeak the rudest ages, the utmost
 antiquity, most early plantations of people that came into our island, soon af-
 ter *Noah's* flood. I have all the reason in the world to believe them an orien-
 tal colony of *Phœnicians*; at least that such a one came upon the first *Celtic*
 plantation of people here: which reasons will appear in the progress of this
 discourse. I suppose in matters of such extraordinary antiquity, it would be
 absurd to set about a formal demonstration; and those readers would be alto-
 gether unreasonable, that expect we prove every fact here, as they would do
 by living witnesses, before a court of judicature. When all is consider'd, that
 I have put together on this affair, a judicious person, I presume, will agree, I
 have made the matter sufficiently evident, and as much as the nature of things
 requires.

TAB.
XXXIV.

In the times just preceding the coming of the *Romans* into *Britain*, the *Bel-
 gæ*, a most powerful colony from the *Gallic* continent, had firmly seated
 themselves all over the country, where *Stonehenge* is situate, quite to the sou-
 thern sea; taking in the south part of *Wiltshire*, and all *Dorsetshire*. *Wilt-
 shire* has its name from the river *Willy*, which in *Welsh* is *wyli*, in *Latin*, *va-
 gire*, from its noise. A river of like name in *Northamptonshire*. Upon the
 former river at *Wilton*, probably liv'd the *Carvilius*, one of the four kings
 that fought *Julius Cæsar*, the picture of whose *tumulus* we have given towards
 the end. The *Belgæ* came into *Britain* upon the south, as other *Celtic* nations
 before had fix'd themselves from the east, *Kent*, the *Thames*, &c. such as the
Cantii, *Segontiaci*, *Atrebatæ*, &c. so that in *Cæsar's* time, all the south and
 east parts of *Britain* were dispossest of their original inhabitants, and peopled
 from the continent: and this very work of *Stonehenge* was in the hands of the
Belgæ, who built it not. In my *itinerarium curiosum*, p. 181. I observ'd no
 less than four successive boundary ditches here, from the southern shore; which
 with good reason, I suppos'd, were made by the *Belgæ*, as they conquer'd the
 country by degrees, from the aboriginal inhabitants. This shews, they must
 have been a long while about it, that the *Britons* disputed every inch of ground
 with them, and that for two reasons; as well because of the extraordinary
 beauty and goodness of the country, as fighting *pro aris & focis* for their great
 temple of *Stonehenge*: not to speak of that other greater temple, a little more
 northward, at *Abury*. The *Segontiaci* had got *Hampshire*, to the east of
 them, before, as far as the *Colnburn* river, and the *Atrebatæ*, *Berkshire*. The
 first ditch runs between the river of *Blandford*, formerly *Alauna*, and the ri-
 ver of *Bere*, the piddle in *Dorsetshire*, two or three miles south of it.
 The second runs to the north of *Cranborn* chase, upon the edge of *Wiltshire*,
 by *Pentridge*: it divides the counties of *Dorset* and *Wilts*. The third is conspi-
 cuous upon *Salisbury* plain, as we pass from *Wilton* to *Stonehenge*, about the
 two-mile stone, north of *Wilton*: it is drawn between the river *Avon* and the
Willy, from *Dornford* to *Newton*. The fourth is the more famous *Wansdike*,
 of great extent. *Gwaban* in old *British* signifies *separatio, distinctio* *guahanu*
seperare, and that undoubtedly gave name to the ditch. The method of all
 these ditches, is, to take the northern edge of a ridge of hills, which is al-
 ways steep; the bank is on the south side. And in my itinerary, p. 134. I
 shew'd a most evident demonstration, that it was made before the time of the
Romans, in the passage of the *Roman* road down *Runway* hill. TAB. II.
Wansdike is the last advanc'd post of the *Belgæ* northwards, and that it was
 made

TAB. II.



Stukeley delin.

Prospect of **STONEHENGE** *from the East.*
by *Vespasians camp.*



Stukeley

made after *Stonehenge* was built, is plain, because the stones that compose the work, were brought from *Marlborough* downs in north *Wiltshire*, beyond the dike; and as then in an enemy's country. And most probably it was built before the *Belgæ* set footing in *Britain*, because of the great number of barrows or sepulchral *tumuli* about it, which, no doubt, were made for the burial of kings and great men.

The stones of which *Stonehenge* is compos'd, beyond any controversy, came from those called the gray weathers, upon *Marlborough* downs near *Abury*; where is that other most wonderful work of this sort, which I shall describe in my next volume. This is 15 or 16 miles off. All the greater stones are of that sort, except the altar, which is of a still harder, as design'd to resist fire. The pyramidals likewise are of a different sort, and much harder than the rest, like those of that other Druid temple call'd *the Weddings*, at *Stanton-drew* in *Somersetshire*. Dr. *Halley* was at *Stonehenge* in the year 1720, and brought a piece of it to the Royal Society. I examin'd it with a microscope. 'Tis a composition of crystals of red, green and white colours, cemented together by nature's art, with opaque granules of flinty or stony matter. The Doctor observ'd from the general wear of the weather upon the stones, that the work must be of an extraordinary antiquity, and for ought he knew, 2 or 3000 years old. But had the Doctor been at *Abury*, which is made of the same stones, he might well from the like argumentation conclude, that work as old again as *Stonehenge*, at least much older, and I verily believe it. Nevertheless the current of so many ages has been more merciful to *Stonehenge*, than the insolence of rapacious hands, (besides the general saccage brought upon the work of old) by the unaccountable folly of mankind, in breaking pieces off with great hammers. This detestable practice arose from the silly notion of the stones being factitious. But, alas! it would be a greater wonder to make them by art, than to carry them 16 miles by art and strength; and those people must be inexcusable, that deface the monument for so trifling a fancy. Another argument of vulgar incogitancy, is, that all the wonder of the work consists, in the difficulty of counting the stones; and with that, the infinite numbers of daily visitants busy themselves. This seems to be the remains of superstition, and the notion of magic, not yet got out of peoples heads, since Druid-times. But indeed a serious view of this magnificent wonder, is apt to put a thinking and judicious person into a kind of ecstasy, when he views the struggle between art and nature, the grandeur of that art that hides itself, and seems unartful. For tho' the contrivance that put this massy frame together, must have been exquisite, yet the founders endeavour'd to hide it, by the seeming rudeness of the work. The bulk of the constituent parts is so very great, that the mortaises and tenons must have been prepar'd to an extreme nicety, and, like the fabric of *Solomon's* temple, every stone tally'd; and neither axes nor hammers were heard upon the whole structure. Nevertheless there is not a stone at *Stonehenge*, that felt not, more or less, both ax and hammer of the founders. Yet 'tis highly entertaining to consider the judicious carelessness therein, really the grand gusto, like a great master in drawing, secure of the effect: a true master-piece. Every thing proper, bold, astonishing. The lights and shades adapted with inconceivable justness. Notwithstanding the monstrous size of the work, and every part of it; 'tis far from appearing heavy: 'tis compos'd of several species of work, and the proportions of the dissimilar parts recommend the whole, and it pleases like a magical spell. No one thinks any part of it too great or too little, too high or too low. And we that can only view it in its ruins, the less regret those ruins, that, if possible, add to its solemn majesty.

The stones of the gray weathers are of a bastard sort of white marble, and lie upon the surface of the ground, in infinite numbers, and of all dimensions. They are loose, detach'd from any rock, and doubtless lay there ever since the creation. Being solid parts thrown out to the surface of the fluid globe, when

its rotation was first impress'd. All our Druid temples are built, where these sort of stones from the surface can be had at reasonable distances; for they are never taken from quarries. Here is a very good quarry at *Chilmark* in this country. *Salisbury* cathedral, and all the great buildings are thence; but 'tis a stone quite different to our work. It was a matter of much labour to draw them hither, 16 miles. My friend the reverend Dr. *Stephen Hales*, the excellent author of vegetable statics, and other works, computed them as follows. The stone at the upper end of the cell, which is fallen down and broke in half, is in length (says he) 25 feet, in breadth 7 feet, and in thickness at a medium $3\frac{1}{2}$, amounts to 612 cubic feet. Now a cubic foot of *Hedington* stone weighs near $154\frac{1}{4}$ pounds troy. If *Stonehenge* stone be of the same specific gravity, it will amount to 94,348 pounds, which is $31\frac{1}{2}$ tuns. But if this be of the same specific gravity as *Burford* stone, which weighs to $155\frac{1}{4}$ the cubic foot, then it will weigh 95319 pounds troy, or 32 tuns. If it be equal to *Blaidon* stone, which is 187 pounds troy per cubic foot, then it weighs 114444 pounds troy, or 38 tuns. But I am sure that the stone is of considerably larger dimensions, than what Dr. *Hales* has stated it at, and that the sort of stone is much heavier than that of the largest specific gravity he speaks of, and that it amounts to more than 40 tuns, and requires more than 140 oxen to draw it; yet this is not the heaviest stone at the place.

The notion we ought to entertain of *Stonehenge* is not a little enhanc'd, by the discovery I made from frequent mensurations there. It gave me the opportunity of finding out the standard and original measure, which the people us'd, who made this and all other works of this kind. And this precludes any tedious disputation against the opinion of authors; for whoever makes any eminent building, must certainly form it upon the common measure in use, among the people of that place. Therefore if the proportions of *Stonehenge* fall into fractions and uncouth numbers, when measur'd by the *English*, *French*, *Roman*, or *Grecian* foot, we may assuredly conclude, the architects were neither *English*, *French*, *Roman* or *Greeks*. Thus, for instance, when the accurate *Greaves* tells us, the door of the *Pantheon* (which is of one stone) is of *English* foot-measure 19 foot $\frac{60}{100}$ within: should we not be apt to assert at first sight, that the architect in so costly a work, did not chuse his measures at random, but intended that this dimension should be 20 feet? When we consider this building is at *Rome*, and that it amounts to 20 *Roman* feet, must we not conclude, it was erected by the *Roman* standard? adding too, that all the rest of the dimensions of this stately structure fall aptly and judiciously into the same scale. So as long as any *vestigia* of *St. Paul's* cathedral remain, the *English* foot, by which it was built, will easily be known. I must prepare the reader for a right understanding of our Druid edifices, by informing him, that *Stonehenge*, and all other works of this nature in our island, are erected by that most ancient measure call'd a cubit, which we read of in the holy scriptures, and in ancient profane authors. I mean the same individual measure, call'd the *Hebrew*, *Egyptian*, *Phœnician* cubit; most probably deriv'd from *Noah* and *Adam*. 'Tis the same that the pyramids of *Egypt* and other their works are projected upon; the same as that of *Moses's* tabernacle, *Solomon's* temple, &c. and we may reasonably pride ourselves in possessing these visible monuments of the old measure of the world. My predecessor Bishop *Cumberland* shows, enough to satisfy us, that the *Egyptian* and *Hebrew* measure was the same, tho' he has not hit upon that measure, to a nicety. My friend and colleague Dr. *Arbutnot* has been more successful, in applying it to such parts of the greater pyramid, as evidently establish its proportion, to our *English* foot, from the measures *Greaves* has left us: and shows it to be 20 inches and $\frac{1}{4}$ of *English* measure. Thus the Doctor observes the side of the greater pyramid at base, is 693 *English* feet; which amounts exactly to 400 *Egyptian* cubits, a full and suitable number for such a square work, and without question the originally design'd measure,



A View a little beyond Woodhayes where the Skening Street crosses part of a Druids barrow Jun. 9. 1724.

W. Kentley delin.

J. Smith sculp.

sure, the *stadium* of old. I have taken notice that *Inigo Jones* observ'd the like dimensions, in laying out the plot of *Lincoln's-Inn-fields*. The Doctor adds many more instances, deduc'd in the same way, to confirm it. I add, that *Greaves* says, the lowermost steps of the pyramid are near 4 feet in height, which amounts to 2 cubits and 2 palms. They are 3 foot in breadth, *i. e.* 1 cubit 4 palms. The length of the declining first entrance is 92 feet and an half, *i. e.* 55 cubits. The length of the next gallery is 110 feet, which amounts to 60 cubits. There is another gallery in the pyramid, of the same length. Mr. *Webb* says the diameter of *Stonehenge* is 110 feet. This would tempt one to suspect the same measure us'd in both. Thus the diameter of the like work at *Rowldrich* in *Oxfordshire*, describ'd by Dr. *Plot*, is 35 yards, *i. e.* 110 feet, grossly measur'd. Father *Brothais* in his observations on upper *Egypt*, in our *Phil. Transf.* found a door-case made of one stone, in a magnificent building, it was $26\frac{1}{2}$ feet in height, this is 15 cubits. Dr. *Huntington*, in the same *Transf.* says, he found the sphynx standing by the northern pyramids to be 110 feet in circuit, *i. e.* 60 cubits. *Ptolomy* in his IVth book, and *Pliny* XXXVI.—speak of the obelisk rais'd by king *Rameses* at *Heliopolis*, which Mr. *Webb*, p. 34. gives the length of in *English* feet, 136. This is 80 cubits. That which *Augustus* set up in the *circus maximus* at *Rome* upon reduction of *Egypt*, *Webb* says, is 120 feet 9 inches, which amounts to 70 cubits. Another, *Augustus* set up in the *campus martius*, which he says is 9 foot higher, *i. e.* 5 cubits. He speaks again of that erected by *Fontana* before *St. Peter's*, 81 feet, which was 50 cubits. I suppose the base being injur'd, it was cut a little shorter. This at the base, he says, is 9 foot square, *i. e.* 5 cubits. The *Vatican* obelisk is 170 foot high, which is 100 cubits. 12 foot broad at bottom, which is 7 cubits; at top a third part less.

Hence we gather, the measure of the shew-bread table of the *Jews*, a cubit and half in height, *Exod.* xxv. 23. It had a golden crown about it, meaning a moulding, or verge or cornish, as upon our tea-tables. *ἡ peripheria, corona*, because 12 loaves were to be pil'd upon it. It was 31 inches in height, that of our ordinary eating-tables. And we shall find by this same cubit divided into its 6 tophach's or palms, all our Druid works are perform'd. 'Tis not to be wonder'd at, that it should come into *Britain*, with an eastern colony under the conduct of the *Egyptian, Tyrian, Phœnician Hercules*, (who was the same person) about *Abraham's* time, or soon after, as I have good reasons to believe, which will be shown in its proper place.

CHAP. II.

Of the name of Stonehenge. These works prior to the Roman times. Who were the builders? Of the general situation of it, again. Of the beauty of its general proportion. A peep into it. A walk round the area. Remarks on two stones standing on the vallum, and two corresponding cavities for water vases: explained from ancient coins. That the Welsh are the remains of the Belgæ from the continent, who lived here at the Roman invasion, and by whose reports, Stonehenge was built by the most ancient oriental colony, that brought the Druids hither.

COME we to the name of *Stonehenge*, so call'd by our *Saxon* ancestors; an argument sufficient, they were not the builders of it; they would have called it by a more honourable name. *Rode hengen* is in *Saxon* a hanging-

ing-rod or pole, *i. e.* a gallows; and *Stonehenge* is a stone gallows, called so from the hanging parts, architraves, or rather imposts, the more remarkable part; and which only can persuade people from thinking, the stones grew in the very place, (as they express it.) And so Mr. Camden, Dr. Holland, Mr. Webb and others think, of the wonderful work at *Abury*; because there are none of these overthwart stones, as here. Many are so astonished at the bulk of these stones, that measuring all art and power by their own, they had rather think, they sprouted up in their places, like mushrooms, at regular distances, in mathematical circles; than that they were plac'd there by human industry, for excellent purpose. But pendulous rocks are now called *benges* in *Yorkshire*, and I have been informed of another place there called *Stonehenge*, being natural rocks. So that I doubt not, *Stonehenge* in *Saxon* signifies the hanging stones. In *Cornwall* is a Heath call'd now *Hengston* down, probably from such a work as ours, now demolished. It is in the hundred of *Easte*. And near it, is that other memorable Antiquity, composed of many upright stones, call'd the *Hurlers*, a *Druid* temple. The old *Britons* or *Welsh* call *Stonehenge* *choir gaur*, which some interpret *chorea gigantum*, the giants dance: I judge, more rightly *chorus magnus*, the great choir, round church, or temple. As *Banchor* (where probably was of old, another *Druid* temple) means the high temple. But they mistake it for *chorea*, *cbwarae* *quare*, a ball, dance; as *Necham* sings;

*Nobilis est lapidum structura, chorea gigantum:
Ars experta suum posse, peregit opus.*

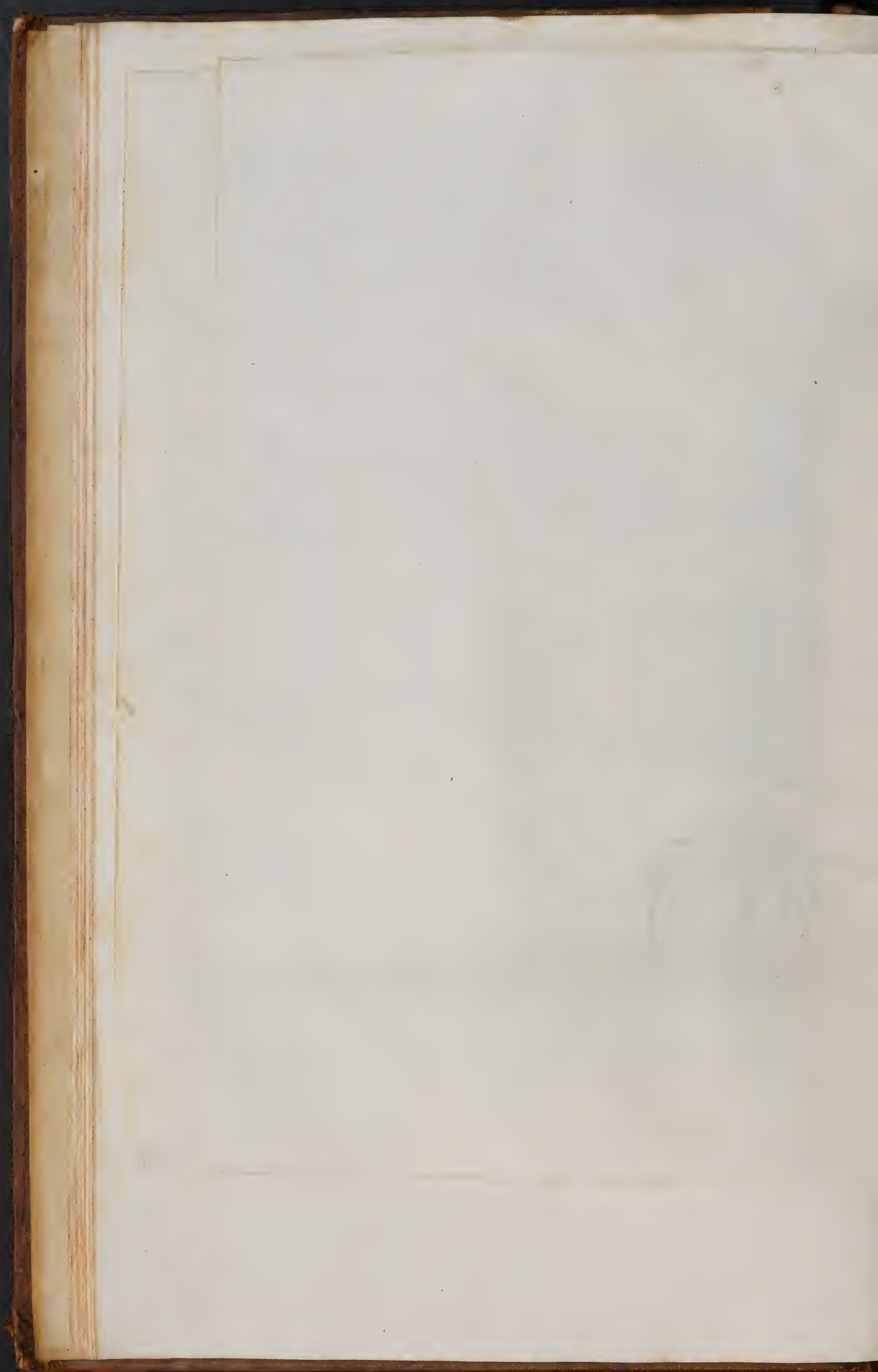
Mr. Camden defines the work *coronæ in modum*. The Latin *corona* a crown, *corolla* a ghirland, and the *British* crown comes from its circular form, as *côr chorus*. The armoric *Britons* call *cryn rotundus*, *kruin* the *Irish*. *Coryn* is the round tip of any thing, many such like words in all the *Celtic* dialects. The *chorus* of a building among *Roman* christians, became appropriate to the more sacred part, or east end of churches, always turn'd of a circular form; from the time of *Constantine the Great*. Thus all the churches in the holy land, thus the chapel in *Colchester* castle, and in the *Tower of London*, (both, in my opinion, built about his time) are round at the east end. The old *Britons* or *Welsh*, we find, had a notion of its being a sacred place, tho' they were not the builders of it; for I take them to be the remains of the *Celtic* people that came from the continent, who chiefly inhabited *England*, at least the south part, when the *Romans* invaded the island, they are more particularly the remains of the *Belgæ*. I suppose their name *Welsh*, a corruption of *Belgæ*, *Ὠέλγαι* in greek, *Belgischen* and *Welschen* in german. *Strabo* IV. speaks of their way of making flannel, called *laway*, for which our *Welsh* are so famous. *Strabo* gives the celtic word without the guttural aspirate, *chlæna* in latin. The most ancient inhabitants, the remains of the old *Phœnician* colony and primitive *Celts* who built *Stonehenge*, were the *Picts*, *Scots*, *Highland* and *Irish*, all the same people, tho' perhaps differing somewhat in dialect, as in situation: no otherwise than a *Cumberland*-man and one of *Somersetshire* now. The *Cornish*, I suppose, some remains too, of the old oriental race. But at this very day in *Wales*, they call every antiquated appearance beyond memory, *Irish*. Upon view of land, that from before any ones remembrance appears to have been plow'd, or very ancient ruins of buildings, and the like, they immediately pronounce, That it was in the times of the *Irish*. The very same is observable in the north, of the *Picts* or *Pights*, as they pronounce it, gutturally, in the oriental fashion, which we cannot imitate. They call old foundations, *Pights* houses, &c. Every thing is *Pictish*, whose origin they do not know. These people are conscious, that they are not the *Aborigines*, who by time and successive inundations, were forc'd northward and westward, into *Scotland* and *Ireland*. And also in the days of the *Romans*, such of the then inhabitants,



Stukelen delin.

A. Vander Gucht sculp.

The Front view of STONEHENGE.



habitants as would not submit to their gentile yoke, took the same road. The *Irish* therefore, or ancient *Scottish*, is the remnant of the *Phœnician* language, mixt with old *Biscayan* and *Gallic*, dialects of *Celts*; and some oriental, *Arabic* in particular: as Mr. *Toland* observes. And they are the descendants of the people who built *Stonehenge*, and the like Works. Whence spring the strange reports of these stones, coming from *Egypt*, from *Africa*, from *Spain*, from *Ireland*. As retaining some memory of the steps, by which the people who preceded their ancestors, travelled; nor they themselves, nor even the *Belgæ* pretending to be the builders of this wonderful work. For the *Belgæ* could not be ignorant of their own coming from the *Gallic* continent.

I have taken notice of another remarkable particular, as to the name of *Stonehenge*; which I apprehend to be of highest antiquity: that it was called the *Ambres*, or *Ambrose*, as the famous *main Ambre* by *Pensans* in *Cornwall*, another work of the *Druids* akin to this. And from hence the adjacent town of *Ambresbury* had its name. But of this matter, I must beg the readers patience, till I come to the last chapter, and discourse of the antiquity of these works in general.

So much at present as to the name of our fabrick; it is time to draw toward the sacred pile, and fancy ourselves walking upon this delightful plain:

———juvat arva videre
Non rastris hominum, non ulli obnoxia curæ. Virg.

nought can be sweeter than the air that moves o're this hard and dry, chalky soil. Every step you take upon the smooth carpet, (literally) your nose is saluted with the most fragrant smell of *serpillum*, and *apium*, which with the short grass continually cropt by the flocks of sheep, composes the softest and most verdant turf, extremely easy to walk on, and which rises as with a spring, under ones feet. The following drawing TAB. III. is a prospect taken from the king's barrow, west from *Vespasian's* camp, in the way from *Ambresbury* to *Stonehenge*, by the *Bristol* road. Tho' the graver has not done it justice: yet it will give one a general notion of the situation of the place. It is admirably chosen, being in the midst of those wide downs, call'd *Salisbury* plain; between the river *Avon* to the east, and a brook that runs into the *Willy*, on the west. These two streams half round encompass it, at 2 miles distance, forming as it were a circular area, of 4 or 5 miles diameter, compos'd of gentle acclivities and declivities, open and airy. Yet agreeably diversify'd with the appearance of barrows, every where upon the edges of the highest grounds. Which very barrows are curious and entertaining, when view'd at hand, as well for the nicety and handsome turn of their forms, as for their great variety, and all within sight of the temple. These downs feed many flocks of sheep, and no doubt furnish'd the idea of *Thessalian* and *Arcadian* plains, to the noble *Sydney* residing at the neighbouring *Wilton*. The rivers are planted very thick with towns. Six miles south of *Stonehenge* is *Salisbury*, a mile nearer is *Sorbiadunum*, or old *Sarum*, by the side of which passes the *Roman* road *via Iceniana* reaching from *Norfolk*, into *Dorsetshire*. As this road goes southward, a mile beyond *Woodyates*, where it enters *Dorsetshire* and *Cranburn* chase, it passes over a heath where are many old barrows, like these on *Salisbury* plain. It happens there, to infringe upon one of the barrows, which luckily affords us a demonstration, of the road being made since those barrows; of which I took notice in my *itinerarium* p. 180. and further to gratify the curious have here inserted a print of it TAB. IV. and may take the opportunity once for all to advertize them, of the disadvantage under which all drawings from these plains must appear. They are made for use and instruction, like mathematical figures, and cannot be expected much to please the eye; being form'd chiefly from bare lines, admitting no picture-like decoration.

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I have observ'd another similar proof of these works being older than the Roman times here, in that Roman road that goes from *Marlborough* to *Bath*. It is near *Abury*, and I have a print of it engrav'd, which will be exhibited, when I next publish an account of that great work. But in the former plate

TAB. IV. IV. I call those Druid barrows, which are often found on these plains: a circular trench, sometime of 100 foot diameter, with only a small tump of earth in the middle, under which there is commonly an urn. Sometime two or three of these little tumps or diminutive *tumuli* within one circle, which it is natural to suppose, were friends or relations. These circles are always excellently well mark'd out.

The particular spot of ground where *Stonehenge* stands, is in the lordship of west or little *Ambresbury*: the possession of the reverend Mr. *Hayward*, who at present may be call'd the Archdruid of the island. 'Tis a delicate part of this large plain, with a gentle declivity from the south-west to the south and north-east. So that the soil, which is chalk, is perfectly dry and hard. Hence the infinite numbers of coaches and horses, that thro' so many centuries have been visiting the place every day, have not obliterated the track of the banks and ditches. The water cannot possibly rest any where hereabouts. The founders consulted well for the stability of their work, and salubrity of the place. *Cæsar* informs us in his commentaries, B. G. VI. 13. that among the Druids, "one has the supreme authority. When he is dead, whoever excels in dignity succeeds. But if there be more candidates, the Archdruid is chose by the votes of the Druids: and sometimes they fight for it. At a certain fix'd time of the year the Gaulish Druids meet, in the territories of the Carnutes, which country is in the middle of Gaul, in a consecrated place. Hither all persons from all quarters come, who have any controversy, and stand to their determination. The discipline of the Druids arose in Britain, and is said from thence to have been brought into Gaul. And now, they who design to be more thoroughly initiated therein, go over to learn." Here in few lines the great author acquaints us with a vast fund of ancient history, and upon which whole volumes have been wrote. I observe no more from it at present, than that we may very reasonably conclude, the elegant and the magnificent structure of *Stonehenge* was as the metropolitical church of the chief Druid of Britain. This was the *locus consecratus* where they met at some great festivals in the year, as well to perform the extraordinary sacrifices and religious rites, as to determine causes and civil matters. *Cæsar* calls these appointments of the Druids in Gaul consecrated places, where probably was nothing but a circle of rude stones. Had he seen those of our island, an *Abury* or even a *Stonehenge*, he would scarce have given them the title of temples: he was not used to the old patriarchal way. But I reckon the true reading in that passage quoted from him, to be *loco consecrato*, not *luco*, which was put in by some bold transcriber, who had heard of the fondness of the Druids for groves. But how unfit is a grove for a great and public meeting upon civil affairs? And this for the excellency of its situation upon a vast plain, was well calculated for a publick meeting of those of the order, at an election of a new Archdruid. As *Cæsar*'s words give light to the work before us, so it confirms what the warlike author says, of the discipline being originally in Britain; which the critics upon the continent cannot bear, and vainly endeavour to spirit away *Cæsar*'s meaning. The very building of *Stonehenge*, to say nothing of other like works here, shows it was not in vain, that the youth of Gaul came to learn of men, who could contrive and execute so mighty a work.

Stonehenge stands not upon the very summit of a hill, but pretty near it, and for more than three quarters of the circuit you ascend to it very gently from lower ground. At half a mile distance, the appearance of it is stately and awful, really august. As you advance nearer, especially up the avenue, which is to the north-east of it, (which side is now most perfect) the greatness of its contour

English Feet	Cnbits	English Feet	Cnbits	English Feet	Cnbits	English Feet	Cnbits	P10. TAB.VI.
1		1	1			100		
		2	1	10			100	
		3	2			200		
2	1	4	3	20	10	300		
		5	4			400	200	
		6	5	30		500		
3		7	6		20	600	300	
		8	7	40		700		
		9	8		30	800	400	
4	2	10	9	50		900		
			10		40	1000	500	
			11	60		1100		
5	3	15	12		50	1200	600	
				70		1300		
6		20	15		60	1400	700	
				80		1500		
7	4	25	20	90		1600	800	
				100		1700		
8	5	30			70		900	
				110				
9	6			120				
10								
11	7							
12								
13								

DESCRIBED.

II

tour fills the eye in an astonishing manner. TAB. V. is the front prospect from the entrance of the avenue. The stone that leans o'er the high altar appears thro' the grand or principal entrance: because we stand upon lower ground. If the reader pleases to cast his eye upon Plate XII. there 'tis represented in orthography, (to speak technically) as here in prospect. Hence by this method of comparing the designs together, we may, without confusion, gather a true notion of the work. *Stonehenge* is a good deal more in diameter, than the outside of *St. Paul's* cupola. And from a comparison of these two buildings, I was able to judge of the vanity of the architect of *St. Peter's* at *Rome*, who in order to degrade the *Pantheon*, (whilst he was imitating it) boasted, he would set the *Pantheon* 200 foot high in the air, meaning the cupola there. But the architect of the *Pantheon*, *Valerius Ostiensis* (had he been alive) would have told him, that the vastness of the diameter in these cupola's is lost by the very height. Whatever we would have admired, ought to be preserved as the largest dimension. Therefore *Valerius*, with admirable judgment, has made the outward breadth of the *Pantheon* one fifth part compleatly longer than its height, taken in front; but if we measure it sidewise, taking in the portico, the breadth to the height, is more than 6 to 4. By this means the wonder of the *Pantheon*, the curve or arch 150 *Roman* feet in diameter, remains. So the curve of *Stonehenge*, which is above 100 *English* feet, appears extraordinary large and well proportion'd, upon a height of 18 foot, which reaches to the top of the outer cornish; that of the inner cornishes is but 24 foot high, at a medium. For the cornishes of the inner part of *Stonehenge*, or that which *Webb* calls the cell, are not all of equal height, of which in proper place. Thus both parts of the wonder is preserv'd, the greatness of the circuit of the whole work, the greatness and height of the parts that compose it; the height being one fourth of the diameter. The greatness too of the lights and shades in *Stonehenge*, as well as their variety arising from a circular form, gives it all possible advantage, and makes it deserve the appellation of,

Deorum gloriosa domus,

as *Theocritus* and *Herodotus* generally call temples. And its situation is correspondent to the antient notion. *Pausanias* praises the *Tanagrei* in *Beotia*, for having their temples in clean and distinct area's, distant from profane buildings and traffic.

Stonehenge is inclosed within a circular ditch. After one has pass'd this ditch, says the right reverend annotator to *Camden*, he ascends 35 yards before he comes at the work itself. This measure is the same, as that which *Webb* calls 110 foot, the diameter of the work. For the area inclos'd by a ditch, wherein *Stonehenge* is situate, is in diameter three times the diameter of *Stonehenge*. See the Plate of the area. XXIII. Therefore the distance between the verge of the ditch within side, quite round, to the work of the Temple, is equal to the diameter of the Temple. The reader remembers what I promis'd, about the scale or measure whereby this work and all others of the Druids, is form'd; that 'tis the old *Hebrew*, *Phœnician* or *Egyptian* Cubit, which compar'd with the *English* foot, amounts to 20 inches and $\frac{1}{4}$. Therefore I have drawn the ensuing comparison and proportion, between our *English* and *Hebrew* Scale; which is to accompany us in the future description. TAB. VI. the scale of cubits and feet compar'd. That I might not be suspected to favour an hypothesis, I produce other peoples measures, where I can find them in print, provided they be done with tolerable judgment and accuracy; for both are necessary in our case, with proper allowance. 'Tis not to be suppos'd, that in this work, the minuteness and extreme curiosity of *Desgodetz*, with which he measured the remains of old *Rome*, is expected, or even possible. For tho' the stones are not chizel'd and squar'd, to such preciseness, as *Roman* works are; yet they are chizel'd, and are far from rude. Nevertheless every body has not skill,

TAB. V.

TAB. XII.

TAB. XXIII.

TAB. VI.

skill, properly to measure them. For they are much impair'd by weather: much is knock'd off by wretched hands. Those stones that stand, are luxated various ways, by time and their own weight; by silly people digging about them, and by the unfortunate colony of rabbits lately translated thither. So that we may well say with *Claudian*,

*Seram ponderibus pronis tractura ruinam,
Pars cadit assiduo flatu, pars imbre pereisa
Rumpitur, abripuit partem vitiosa vetustas.*

TAB. VI. I was forc'd to make many admeasurements and repeated, before I could obtain an exact ground-plot; and it requir'd much consideration to do it, and to find out the true scale by which it was compos'd, the Druid cubit, which they brought with them from the east. Therefore by the annexed scales, TAB. VI. which I have contriv'd to answer all lengths, the reader will most perfectly understand the subsequent description, and see the truth of my assertion: and may from thence be enabled to measure any other like works, in our islands, which I have not had the opportunity of viewing. It was the eastern way, in laying out a building, to use a staff of 6 cubits long. This was of a convenient, manageable length; and its divisions being half a dozen, suited well a reckoning by duodenaries. Thus in *Ezek. xl. 3, 5. Apoc. xxi. 16.* the angel that laid out the temple of *Solomon*, is described, as having a reed of 6 cubits (a measuring reed or cane) in his hand. This being the universal and first measure of antiquity, was in time spread all over the world. In particular, it became the *decempedum* of the *Greeks* and *Romans*; the common measuring standard. But 'tis remarkable, they alter'd the divisions, thinking it more artful and convenient to have them in less parts: and instead of 6 cubits, they made it consist of 10 feet. And by time and change, the whole measure became somewhat alter'd from the primitive. For the *Greek decempedum* was swell'd somewhat too long, as the *Romans* diminish'd theirs a little. *Ezekiel's* reed is our 10 foot and 4 inches $\frac{2}{3}$; 400 cubits is the *stadium* of the ancients, or furlong, 700 feet.

When you enter the building, whether on foot or horseback and cast your eyes around, upon the yawning ruins, you are struck into an extatic reverie, which none can describe, and they only can be sensible of, that feel it. Other buildings fall by piece meal, but here a single stone is a ruin, and lies like the haughty carcase of *Goliath*. Yet there is as much of it undemolished, as enables us sufficiently to recover its form, when it was in its most perfect state. There is enough of every part to preserve the idea of the whole. The next TAB. VII. Plate, TAB. VII. the peep (as I call it) into the *sanctum sanctorum*, is drawn, at the very entrance, and as a view into the inside. When we advance further, the dark part of the ponderous imposts over our heads, the chasm of sky between the jambs of the cell, the odd construction of the whole, and the greatness of every part, surprizes. We may well cry out in the poet's words

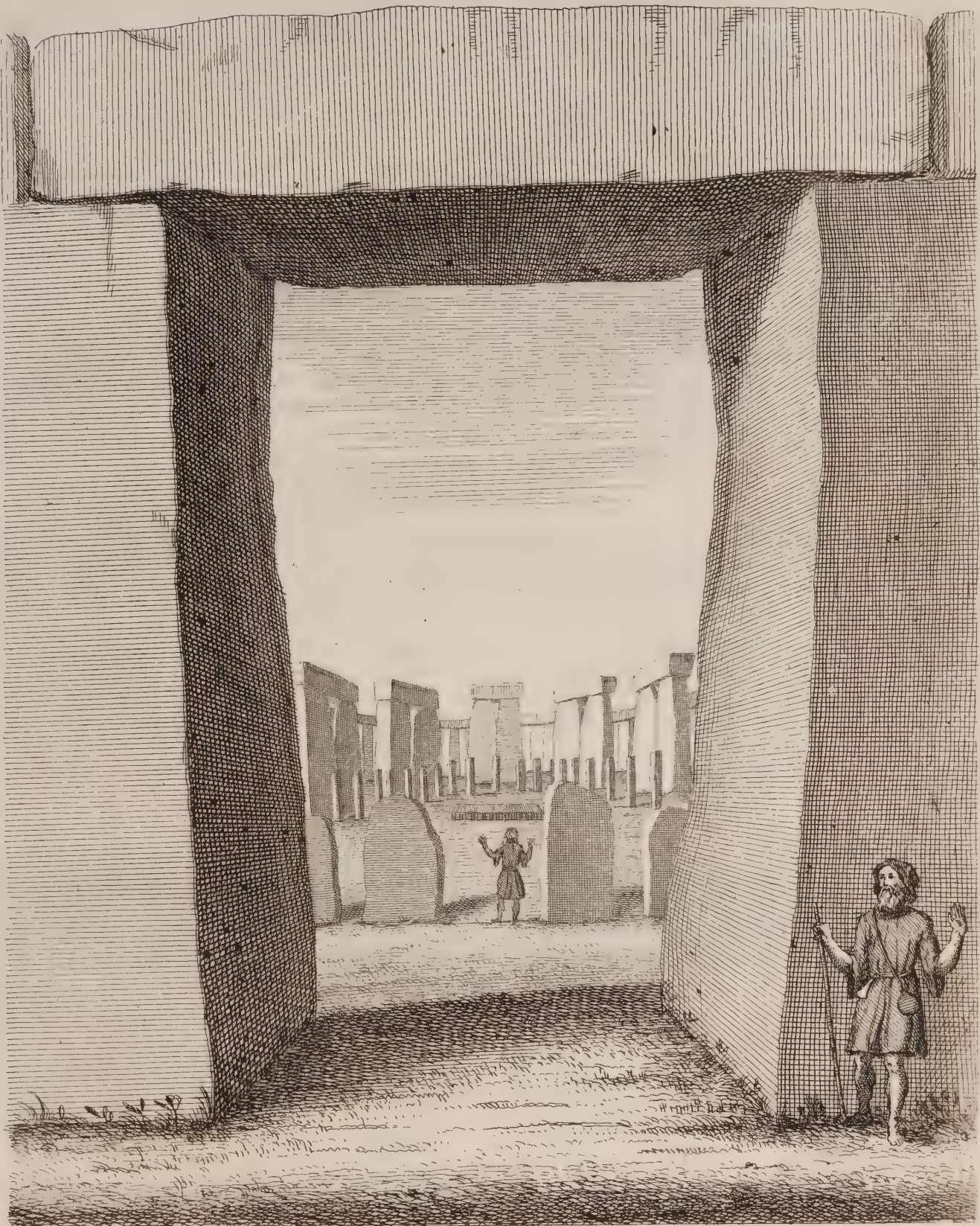
Tantum Religio potuit!

if you look upon the perfect part, you fancy intire quarries mounted up into the air: if upon the rude havock below, you see as it were the bowels of a mountain turn'd inside outwards. It is pleasant likewise to consider the spot upon which 'tis situate, and to take a circular view of the country around it. For which purpose I have sketch'd the following prospects, taking in the country almost round the circumference of the horizon. This Use there will be in them further; if ever it happen, that this noble work should be destroy'd: the spot of it may be found, by these views.

TAB. VIII. TAB. VIII. north prospect from *Stonehenge*.

TAB. IX. TAB. IX. south-west prospect from *Stonehenge*.

TAB. X. TAB. X. south-east prospect from *Stonehenge*.



Suckeley d.

A peep into the sanctum sanctorum 6 June. 1724.

The *vallum* of the ditch which incloses the *area*, or court, is inwards, and makes a circular terras; walking upon which, we take the foregoing prospects. The lowest part of the *area* is towards the entrance. The tops of all the circumjacent hills, or rather easy elevations, are cover'd o're, as it were, with barrows, which cause an agreeable appearance; adorning the bare downs with their figures. And this ring of barrows reaches no further, than till you lose sight of the temple, or thereabouts. Stand at the grand entrance by the stone that lies upon the ground, and the view of the temple presents itself as in the Vth Plate, the front prospect of *Stonehenge*. Directly down the avenue, TAB. V. to the north-east, the apex of an hill terminates the horizon, between which and the bottom of a valley you see the *Curfus*, a work which has never yet been taken notice of. Being a space of ground included between two long banks going parallel east and west, at 350 foot distance, the length 10000 feet. This was design'd for the horse races and games, like the *Olympic*, the *Isthmian*, &c. of the *Greeks*. But we shall speak more particularly of this afterwards. In the valley on this side of it, the strait part of the avenue terminates in two branches; that on the left hand, leads to the *Curfus*; that on the right goes directly up the hill, between two famous groups of barrows, each consisting of seven in number. The farthest, or those northward, I call the oldest king's barrows; the hithermost are vulgarly called the seven king's graves.

If we walk a little to the left hand, TAB. VIII. is presented. See the TAB. VIII. northern long barrow: on this side of which, the eye takes in the whole length of the *Curfus*. Many barrows at the end and on both sides of it. That mark'd P. was open'd by my Lord *Pembroke*, those mark'd S. were open'd by myself. What was discover'd therein will be treated of hereafter. Further to the west, the highest ground of that spot whereon *Stonehenge* stands, eclipses a distant view, and there are the nearest barrows planted with rabbits, which do much damage too at *Stonehenge*, and threaten no less than the ruin of the whole. Upon the *vallum* of *Stonehenge* is one of the stones there, which seems to be a small altar, for some kind of libations, and at the letter A. the mark of a cavity; of which more particularly, in the next page. The next or south-west prospect, TAB. IX. from *Stonehenge*, takes in the country from TAB. IX. *Berwickbarn*, and my Lord *Pembroke's* wood of *Groveley*, to *Salisbury* steeple: a chain of barrows reaching a 6th part of the whole horizon. Many from the great quantity of these sepulchral *tumuli* here, injudiciously conclude, that there have been great battels upon the plain, and that the slain were bury'd there. But they are really no other than family burying-places, set near this temple, for the same reason as we bury in church-yards and consecrated ground. *Salisbury* steeple seen from hence, brings to my sorrowful remembrance, the great *Thomas* Earl of *Pembroke*, whose noble ashes are there deposited. He was patron of my studies, particularly those relating to *Stonehenge*. Virtue, piety, magnanimity, learning, generosity, all sublime qualities recommended and added to his illustrious descent. Glorious it will be for me, if these pages live to testify to another age, the intimacy he was pleas'd to honour me with.

——— *quis talia fando*
Temperet a lachrymis———!

In this Plate, the reader may remark another of the cavities within the *vallum*, to which that corresponds on the opposite diameter before hinted at.

The south-east prospect finishes the circle, TAB. X. looking towards the TAB. X. valley southward, where the rain-water passes, from the whole work of *Stonehenge*, the whole tract of the *Curfus* and the country beyond it, as far as north long barrow; and so is convey'd into the river *Avon* at *Lake*. That road between king barrow and the seven barrows is the way to *Vespasian's* camp and so

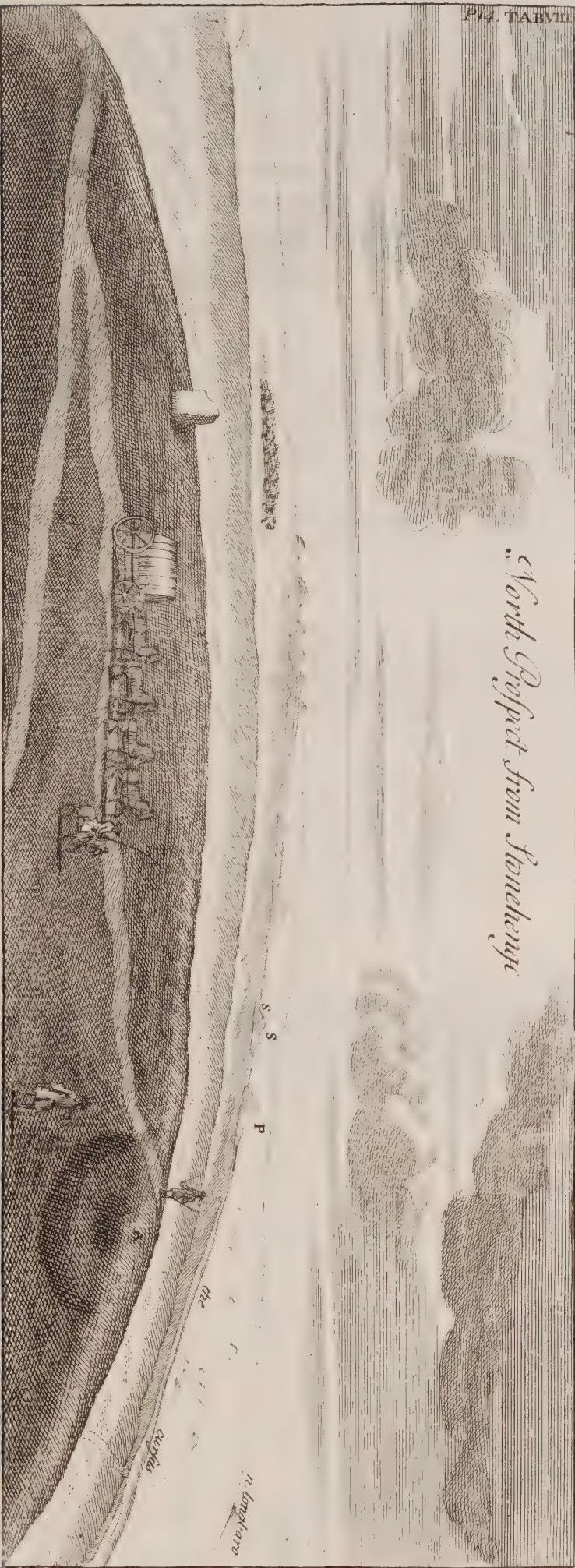
to *Ambresbury*. The barrow under those seven kings of later form, is that nearest to *Stonehenge*.

TAB.
XXIII.

Doubtless in the sacrifices and ceremonies which were here practis'd, water was us'd, and I observe most of our Druid temples are set near rivers. The reason why *Stonehenge* was not set near a river, has hitherto effectually preserv'd it, this part being uninhabitable upon that account, and rather too far off a town for tillage. But when I curiously contemplated the beauty and convenience of this court, I observ'd two remarkable places, which plainly have a conformity with the two stones set upon the *vallum*; which stones puzzle all enquirers. These particulars seem to explain one another, and more especially by the help of a coin in *Vaillant*, tom. II. p. 240. for which reason I caus'd it to be engraven on that plate, TAB. XXIII. the *area* of *Stonehenge*. 'Tis a coin of *Philip* the Roman emperor, struck by the city of *Heliopolis* in *Cœlesyria* under mount *Libanus*, now call'd *Baldec*, where is an admirable ancient temple remaining, describ'd and pictur'd in *Maundrel's* travels of the holy land. In the walls of it are two or three stones of an immense length, which seem to be the fragments of an obelisk, dedicated to the sun, whence the name of *Heliopolis*. The coin presents a temple built upon a rock: to which they ascend by steps. The temple is inclos'd in an *area* with a wall. On the left hand by the circuit of the *area* is a stone altar. A little further, is a great vase for water to be us'd in the sacrifices. The legend is *COLONIA IVLIA AVGVSTA FELIX HELIOPOLITANA*. Now the two cavities in the circuit of our *area*, very probably were the places where two great stone vases were set, and the two stones were two altars for some particular rites, which we don't take upon ourselves to explain. See another coin II. in *Descamp's selectiora numismata*, p. 23. which is to the same purpose. Those stones are set in their proper places in my scheme of the *area* of *Stonehenge*: and I leave them to the better conjectures of the learned in these matters. Mr. *Webb* fancies them the jambs of two portals of two entrances, besides the great entrance; and makes them favour his imaginary triangles, from which he forms the work of *Stonehenge*, upon a *Vitruvian* plan. And in order to bring this about, he draws one stone, that toward the east, or on the left hand, from the true and only entrance, no less than 120 foot out of its real place. No doubt, the reader will be surpriz'd at this, and the easier credit me, when I say his ground-plot in other parts, is very far from being exact. The reader will observe from my scheme, that the two semicircular hollows mark'd A A, wherein I suppose the water-vases were set, are plac'd alternatively, with the two stones: I don't pretend to show why the Druids did so. But that stone standing, together with the upper A, and the center of the grand entrance by the stone that lies flat there, make an exact equilateral triangle; yet really have not the least relation to the scheme of the work of *Stonehenge* in general, or to the cell in particular. Nor do the stones, or those hollows, point out any other entrance cross the ditch into the *area*. So in the tabernacle of *Moses* and temple of *Solomon*, great vases in brass were set for water, in the court before the temple.

TAB.
XXIII.

North Prospect from Stonehenge



Stukely delin

P a barren opened by Lord Pembroke. S. by W. Stukely.

South field

C H A P. III.

The admeasurement of the ground-plot; and outer circle of the temple, and imposts over it. Of the principal line of the work, running down the avenue, and single entrance, into the area, or court. The imposts are jointed exquisitely by mortaise and tenon. The temple at Persepolis a building of this sort.

LET us now set about an examination of the measures of the temple itself. Take a staff 10 foot 4 inches and $\frac{3}{4}$ long. Divide it into six equal parts. These are the cubits of the ancients. Each cubit is divided into six parts. These are palms. Thus have we the original measure of the founders of *Stonehenge*. We will take Mr. *Webb's* measures, and compare 'em herewith. TAB. XI. XI. the ground-plot.

Mr. *Webb* says, p. 55. that the whole work of *Stonehenge* being of a circular form, is 110 foot in diameter. But to be precise, 'tis 108 and somewhat more, and his own scale in his ground-plot shows the same. This is the diameter from outside to outside, which in our ground-plot is the principal diameter. The thickness of the stones of the outward circle, he says, p. 59. are 3 foot and an half. Hence the inner diameter becomes almost 102 feet *English*. If the reader pleases to measure 102 feet upon the comparative scales, which I TAB. VI. gave of the *English* foot and *Hebrew* cubit, being the measure us'd by the Druids, or in the scales at the bottom of the ground-plot, he will find that it amounts exactly to 60 cubits. 30 cubits being the *radius* wherewith they struck the circle upon the turf, which is the inner circumference of that work. That sufficiently defin'd their ground-plot. For tho' they intended in general, that the thickness of the stones of this outer circle should be 3 foot and a half; but to speak more properly, 2 cubits (which is the same measure) yet they were more careful of one side only, of that dimension. And the chief business being withinside this temple, they set the best face of the stones inwards, upon that ground-line; the other face was suited as well as the scantlings they could get, best answer'd. *Webb's* 3 foot and a half is precisely 3 foot 5 inches, and somewhat more, making compleatly 2 Druid cubits, as you find by the scales. They that carefully view *Stonehenge*, will easily see, that the stones of the inside both of the outward circle and of the cell, are the smoothest, best wrought, and have the handsomest appearance. For so the polite architects of the eastern part of the world, bestow'd more elegance within their temples than without. Not as our modern *London* builders, who carve every moulding, and crowd every ornament, which they borrow out of books, on the outside of our publick structures, that they may more commodiously gather the dust and smoke. The truth is, good sense and observation of nature, produces the same ideas in all ages and all nations. Our Druids observ'd, that God almighty in forming the body of a man, made all the external parts great, bold, round, with ornament sufficient; but where the beauty chiefly consisted in the fitness of the proportions, in symmetry and plainness. In the inside, he has display'd all the *minutiæ* of divine skill. They have done the like, according to their way, in *Stonehenge*. So even as to the outward appearance, I find they took care to set those stones that had the best outward face, toward the front or entrance. And to embarrass the general scheme of the work, they made use of two centers instead of one, but 2 cubits distance from one another; perhaps to make the thing intricate and as magical: besides the advantage it gives to the oval form of the included cell.

Observe,

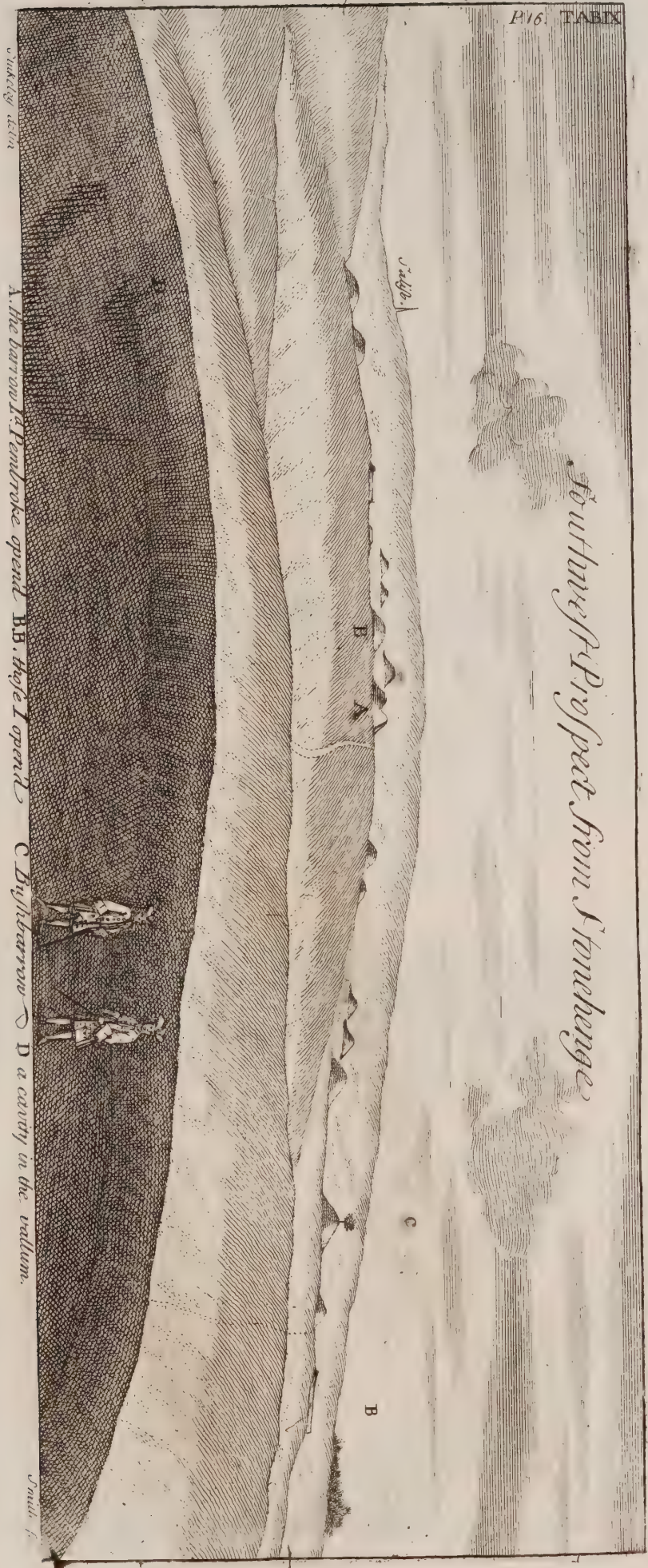
Observe, in laying down the ground-plot and projecting this outer circle, we said it was 110 feet, (gross measure) in diameter. We remember what is before-mention'd, that the learned *Greaves* measur'd two galleries in the greater pyramid, in like manner, each 110 feet. So the bishop of *London* says, from the grand entrance of *Stonehenge*, to the work is 35 yards: so he says the diameter of the circle at *Rowldrich* in *Oxfordshire*, is 35 yards: all this while 60 Druid or *Egyptian* cubits are meant. So the length of *Solomon's* temple was 60 cubits, whereof the *Ædes* 40 cubits, the *sanctum sanctorum* 20.

The intention of the founders of *Stonehenge* was this. The whole circle was to consist of 30 stones, each stone was to be 4 cubits broad, each interval 2 cubits. 30 times 4 cubits is twice 60: 30 times 2 cubits is 60. So that thrice 60 cubits compleats a circle whose diameter is 60. A stone being 4 cubits broad, and 2 cubits thick is double the interval, which is a square of 2 cubits. Change the places between the stones and their intervals, and it will make a good ground-plot for a circular portico of *Greek* or *Roman* work. For supposing these intervals to be square plinths of 2 cubits each side, and columns properly set upon them: it will admit of 3 diameters for the intercolumniation, which is the diastyle manner in architecture. But to talk of pycnostyle with *Mr. Webb*, and call these stones of ours pillars or pilasters, where they are twice as broad as the space between them, and to call this an order, is monstrous.

TAB. XII.
TAB. V.

Thus a stone and an interval in this outward circle of *Stonehenge*, makes 3 squares; 2 allotted to the stone, 1 to the interval; which for stability and beauty withal, in such a work as ours, is a good proportion. The curiosity of the work, and the general orthography of the outward circle, I have design'd in *Plate XII.* and it may be seen in the seven stones now remaining at the grand entrance. Which show what strictly was the intent of the founders, and where they took the liberty to relax of that strictness, and that with judgment; so as to produce a good effect. I shall explain it from *Mr. Webb's* own measures, that I may give the truth its full advantage. P. 59. he says, the stones which made the outward circle are 7 foot in breadth. Observe that 7 foot makes 4 cubits of the Druids. He says, they are 15 foot and a half high. You find that exactly 9 cubits. P. 61. he says, the architraves lying round about upon them, are 2 foot and a half high, *i. e.* our cubit and half. He mentions their breadth to be 3 foot and half, equal to the thickness of the upright, *i. e.* our two cubits. They are jointed in the middle of each perpendicular stone. Hence tho' he has not mention'd the length of these architraves, we gather them to be 6 cubits long. This is spoke of their inward length, for outwardly they must needs be somewhat longer, as being an ark of a larger circle. I must observe about these architraves, as *Mr. Webb* calls them, that they are more properly call'd imposts or cornishes; for they are not made to support any thing above them, as is the nature of an architrave, but for the stability and ornament of what supports them, which is the nature of imposts and cornishes. Tho' these bodies of stone here, never had or were intended to have, any mouldings upon them, like *Greek* and *Roman* works; they are wrought perfectly plain, and suitable to the stones that support them. I observe further, the chizeling of our upright stones, is only above ground. For the 4 or 5 foot in length below ground, is left in the original natural form. And that the upright stones are made very judiciously to diminish a little, every way; so that at top they are but 3 cubits and a half broad, and so much narrower as to suffer their imposts, to hang over a little, or project (in properer terms) over the heads of the uprights, both within side and without. By this means these uprights are in much less danger of falling or swerving any way: and the imposts, which are not broader than the thickness of the stones at bottom, which support them, have a graceful effect, by projecting a little, without danger of surcharging them. We see here plain, natural, easy geometry, what we may call the
first

Southern Prospect from Stonehenge



under the water

A the barrow B Pendroke open B. the I open C Drybarrow D a cavity in the vallum.

Smith

first rudiment of art, deduc'd from common reason: but they that can find any *Roman* delicacy herein, must, I freely own, have a much nicer eye and taste, than I can pretend to. The Druids had, from patriarchal times, made their altars or temples of rude unpolish'd stones. But now hearing, probably from *Phœnician* traders, of the glories of *Solomon's* temple, at least of other temples made artfully in imitation of it; such as those of *Sesoftris* in *Egypt*, and others about *Phœnicia*: they thus made a small approach to square scantlings and stones wrought. And this seems to have been the first and the last work of theirs of this kind, that I can hear of, either in the *Britanic* isles, or on the continent. And no doubt but it must give them so high a reputation, that even the people of *Gaul* themselves could not help owing to *Cæsar*, that the discipline of these men was first begun here, and carry'd on with such success, that they sent their youth from the continent hither, as to an academy, to be initiated in their learning. We are not to suppose these words are to be strictly taken, as if the Druids here began their institution: but that being an oriental manner of religion, and much different from that on the *Gallic* continent, what they had of it there, was deriv'd from *Britain*. It appear'd as much new to them, who were chiefly idolaters, as in many ages preceding, *Abraham's* religion appear'd new to the inhabitants of *Phœnicia* and *Egypt*: who were then not much tinctur'd with idolatry. Nor, probably, had the Druids much opportunity of building another such work, as *Stonehenge*, between its foundation and the *Roman* times. Because, I apprehend, the encroachments of the *Gallic* nations from the continent, seating themselves in *Britain*, about 200 years before *Cæsar's* invasion, had molested the Druids much, in these southern counties: and drove them with the old *Britons*, farther northward and westward. But of this we will treat more particularly afterwards, when we offer our opinion, of the time when it was made.

In the orthographic plate, TAB. XII. we may see the strict geometry of the work of this outward circle, and the artful variation therefrom, in order to make the aperture of the grand entrance somewhat wider than the rest. Mr. *Webb* does not take notice of this particular; and he might have triumph'd in it. For 'tis no less than a *Vitruvian* rule, to relax the intercolumniation just in the middle of the portico, in the front of a temple, and over-against the door. He speaks of it in *Lib. III. 2.* when talking of the *Eustyle ratio*, the best for use, appearance and strength: he directs the intercolumniation to be of two diameters and $\frac{1}{4}$; but the middle intercolumniation of three diameters. By which means the approach to the door will be much more commodious, and nothing diminish'd of beauty in aspect. And this is the reality of the case before us.

But alas, our *British* priests knew nothing of *Vitruvius*; they deduc'd this knack from an authority much ancients than him, viz. from pure natural reason, and good sense. Nor does this hurt the whole of the work. The aperture ought strictly to have been two cubits equal to the rest, but they advanc'd it to two cubits and a half. This only crowds the next intervals on each side a small matter nearer, the rest preserving their true distance quite round. And in the work itself, 'tis obvious enough to the naked eye. Again, there is another remarkable particular observ'd by our priests. Because the aperture of the principal entrance we are speaking of, is wider than the rest: they have made the impost over it thicker than the rest, and 'tis equally obvious to the naked eye. This was the more effectually to secure it from breaking. But this additional thickness they have put below. They were sensible it would have produc'd an ill effect at top, by breaking the line of that noble cincture. It must be own'd this was extremely well adjusted. And the breadth of the stone that hangs over head in this place is astonishing. See *Plate VII.* call'd a TAB. VII. peep into the *sanctum sanctorum*. I had the greatest pleasure imaginable, in the year 1723, *July*, in being here for several days together, with the learned *Heneage* Lord *Winchelsea*. I have just reason to boast of that intimacy he indulg'd

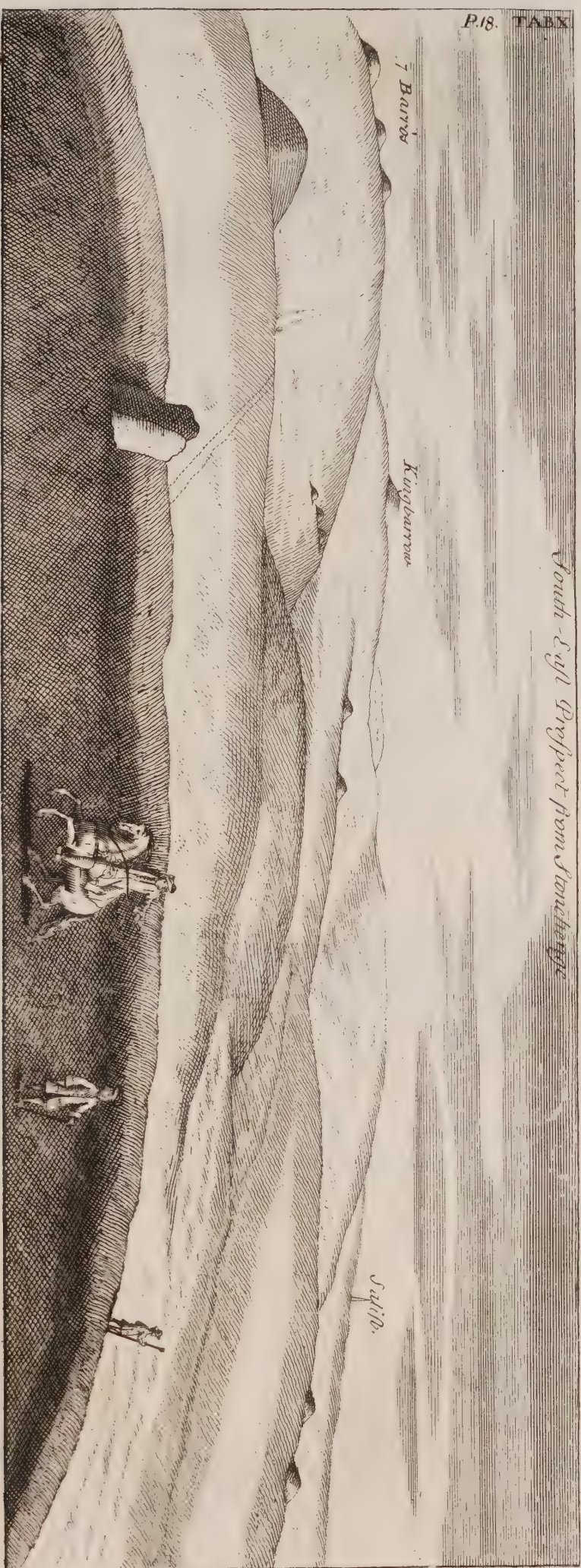
TAB. VII. My Lord and I were very careful in taking the measures of *Stonehenge*; and with great grief we observ'd, the stones here represented in that *Plate*, and TAB. V. the front view, to be much deviated forwards from their true perpendicular, and in the utmost danger of falling. 'Tis to be fear'd some indiscreet people have been digging about the great entrance, with ridiculous hopes of finding treasure, and loosen'd thereby the chalky foundation. We found by measure, that the upper edge of the impost overhangs no less than 2 foot 7 inches, which is very considerable in a height of 18. The whole breadth at the foundation is but 3 foot and a half. And this noble front is now chiefly kept up by the masonry of the mortaise and tenon of the imposts.

Thro' the middle of the principal entrance, runs the principal line of the whole work; the diameter from north-east to south-west. This line cuts the middle of the altar, length of the cell, the entrance, the entrance into the court, and so runs down the middle of the avenue, to the bottom of the valley for almost 2000 feet together. This is very apparent to any one at first sight, and determines this for the only principal entrance of the temple. All the other intervals of the stones of the outer circle, have no preheminance in any respect. There is no such thing as three entrances, which Mr. *Webb's* scheme suggests. He might as well have pretended there are 6, for so many points of his triangles meet in intervals, at the verge of the outer circle. Upon this line are all the principal centers that compose the work; it varies a small matter from true north-east.

The contrivance of our artificers in making mortaises and tenons, between the upright stones and the imposts is admirable, but so contrary to any practice of the *Romans*, that it alone is enough to disqualify their claim to the work. Much judgment and good sense is shewn in the management of them. The centers of the tenons are 2 cubits distant from each other, upon each upright. By this means there is 4 cubits distance from the center of the tenon of one stone, to the center of the tenon of its next neighbour, across the intervals, or in one impost. Divide the upper face of an upright into its 2 squares, the center of a tenon is in the center of that square. Divide the under face of an impost, into its 3 squares, the correspondent mortaises are in the centers of the two outermost squares, and this was the strict geometrical method us'd by the founders: so that the stones fitted, as soon as plac'd in their true situations. These tenons and mortaises of this outer circle are round, and fit one another very aptly. The tenons and mortaises, are 10 inches and a half in diameter, which is 3 palms, or half a cubit. They rather resemble half an egg, than an hemisphere. These most effectually keep both uprights and imposts from luxation, and they must have used great labour that threw them down. Sir *Robert Sibbald* speaks of a rocking stone in *Ireland*, contriv'd with mortaise and tenon like ours: of which Mr. *Toland* gives us an account, with other like, the works of the Druids.

TAB. XII. The whole height of upright and impost is 10 cubits and a half. The uprights 9 cubits, the impost 1 cubit and a half, so that the impost is a 6th part of the height of the upright. If we measure on the outside, the collective breadth of two upright stones, and the interval between them, 'tis 10 cubits and a half equal to the whole height; and the interval is half the breadth of a stone, the thickness of a stone is half its breadth. That impost which lies over the grand entrance, we said, was deeper and longer than the rest. *Abraham Sturges* an architect, and myself measured it, in presence of Lord *Winchelsea*. Its middle length is 11 feet 10 inches, which is 6 cubits 4 palms; 2 foot 11 inches high, which is 1 cubit 4 palms. They have likewise added a little to its breadth, more than the rest, being 3 foot 9 inches, which is 2 cubits and a palm. N. B. The scale of my drawing is adapted for the inside of the circle, upon which the proportions in geometry are built: so that the outward breadths

South-Egg Prospect from Stanchery



Crabtree delin.

Smith sculp.

breadths of the uprights and lengths of the imposts are somewhat more, than by the scale appears there. The intelligent reader knows this must be the consequence, in arks of a larger circle.

Nothing in nature could be of a more simple idea than this vast circle of stones, and its crown-work or *corona* at top; and yet its effect is truly majestic and venerable, which is the main requisite in sacred structures. A single stone is a thing worthy of admiration, but the boldness and great relieve of the whole *compages*, can only be rightly apprehended, from view of the original. On the outside, the imposts are rounded a little to humour the curvity of the circle, and within they are strait, tho' they ought to be a little curv'd. This makes them somewhat broader in the middle, than at the end, and broader than the 2 cubits, which is the thickness of the upright stones, upon an ichnography. So that within, the crown-work makes a polygon of 30 sides. But this little artifice without debasing the beauty of the work in the least, adds much strength to the whole, and to the imposts in particular. We may guess their proportions are well chose, when so many of them are thrown down by violence, and not broke in the fall. And their greater breadth in the middle, or that part that covers the intervals, adds to the solemnity of the place, by the shadow they present at the bottom. The whole affair of jointing in this building is very curious, and seems to be the oldest and only specimen of this kind of work in the world. There is nothing, that I know of, comes in competition with it, but the celebrated ruins at *Persepolis*. TAB. XXXV. It is compos'd of great stones laid across one another, as *Stonebenge*: but not with mortaise and tenon. The vulgar and learned too, generally take it for the remains of the palace of the *Persian* monarchs, burnt by *Alexander* the great; but it is really an open temple like ours, and made much in the same manner. But the stones are well squar'd, ornamented with mouldings and carvings, and the whole of them are squares, not round works as here. *Persepolis* is a mixture, between the ancient patriarchal round form of open temples, and the square form introduc'd under the *Jewish* dispensation, in opposition to the former, which were generally degenerated into idolatrous purposes. But of this I shall speak more perhaps hereafter, when I treat of the most ancient temples.

TAB.
XXXV.

Of the outer circle at *Stonebenge* which in its perfection consisted of 60 stones, 30 uprights and 30 imposts, there are more than half the uprights, viz. 17 left standing. 11 of these uprights remain, continuous, by the grand entrance, five imposts upon them. One upright at the back of the temple or on the south-west, leans upon a stone of the inner circle. There are six more lying upon the ground, whole or in pieces. So that 24 out of 30 are still visible at the place. There is but one impost more in its proper place. And but two lying upon the ground, so that 22 are carried off. Hence I infer, this temple was not defac'd when christianity prevailed. But some rude and sacrilegious hands carried the stones away for other uses. However it cannot but be the highest pleasure imaginable to a regular mind, to walk round and contemplate the stately ruins which I have endeavour'd to preserve in the outside views, such as TAB. XIII. from the south-west, and so of the rest. TAB. XIII. But we may say with *Lucan*,

Jam magis atque magis præceps agit omnia fatum.

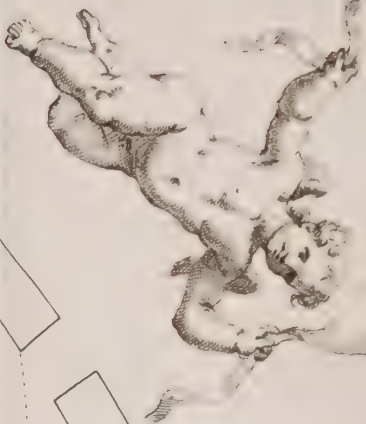
CHAP. IV.

Of the lesser circle of stones, without imposts. A disputation against Mr. Webb.

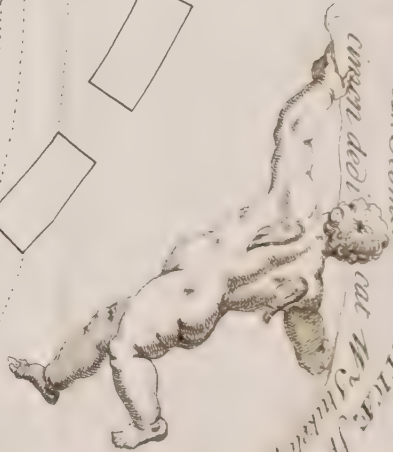
MANY drawings have been made and publish'd, of *Stonehenge*. But they are not done in a scientific way, so as may prove any point, or improve our understanding in the work. I have therefore drawn four architectonic orthographies: one, TAB. XII. is of the front and outside: three are different sections upon the two principal diameters of the work. These will for ever preserve the memory of the thing, when the ruins even of these ruins are perish'd; because from them and the ground-plot, at any time, an exact model may be made. TAB. XIV, XV, XVI. these orthographies show the primary intent of the founders; they are the designs, which the Druids made, before they put the work in execution. And by comparing them with the drawings correspondent, of the ruins, we gain a just idea of the place, when it was in its perfection. But now as we are going to enter into the building, it will be proper again to survey the ground-plot, TAB. XI. which is so different from that publish'd by Mr. *Webb*. Instead of an imaginary hexagon, we see a most noble and beautiful ellipsis, which composes the cell, as he names it, I think *adytum* a proper word. There is nothing like it, to my knowledge, in all antiquity; and 'tis an original invention of our Druids, an ingenious contrivance to relax the inner and more sacred part, where they perform'd their religious offices. The two outward circles do not hinder the sight, but add much to the solemnity of the place and the duties, by the crebrity and variety of their intervals. They that were within, when it was in perfection, would see a most notable effect produc'd by this elliptical figure, included in a circular *corona*, having a large hemisphere of the heavens for its covering.

Somewhat more than 8 feet inward, from the inside of this exterior circle, is another circle of much lesser stones. In the measure of the Druids 'tis five cubits. This circle was made by a radius of 24 cubits, drawn from the common centers of the work. This struck in the chalk the line of the circumference wherein they set these stones. The stones that compose it are 40 in number, forming with the outward circle (as it were) a circular portico: a most beautiful walk, and of a pretty effect. Somewhat of the beauty of it may be seen in *Plate XVII.* where, at present, 'tis most perfect. We are impos'd on, in Mr. *Webb's* scheme, where he places only 30 stones equal to the number of the outer circle, the better to humour his fancy of the dipteric aspect, p. 76. He is for persuading us, this is a *Roman* work compos'd from a mixture of the plainness and solidity of the Tuscan order, with the delicacy of the Corinthian. That in aspect 'tis *dipteros hypæthros*, that in manner 'tis *pycnostylos*; which when apply'd to our antiquity, is no better than playing with words. For suppose this inner circle consisted of only 30 stones, and they set as in his scheme, upon the same *radius*, as those of the outer: what conformity has this to a portico properly, to an order, *tuscan*, *corinthian* or any other, what similitude is there between these stones and a column? where one sort is square oblong, the other opposite (by his own account) pyramidal. Of what order is a column, or rather a pilaster, where its height is little more than twice its diameter? Where is the base, the shaft, the capital, or any thing that belongs to a pillar, pilaster or portico? the truth and fact is this. The inner circle has 40 stones in it. Whence few or none but those two intervals upon the principal diameter, happen precisely to correspond with those of the outer circle. Whereby a much better effect is produc'd, than if the case had been as *Webb* would have it. For a regularity there, would have been trifling

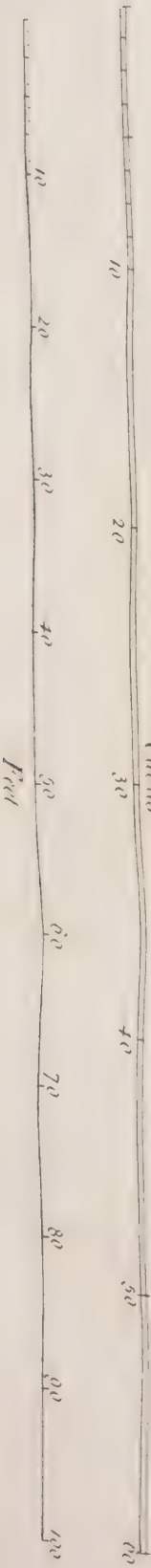
The
plan of
STO AVEHLEGE



Vine desjgné de l'Avant de
l'eglise par l'abbé R. P. R. P.
GALE. Architecte de l'Église de
Sainte Marie de la Ville de Paris



The Entrance



trifling and impertinent. Again, Mr. *Webb* makes these stones pyramidal in shape, without reason. They are truly flat parallelograms, as those of the outer circle. He says, p. 59. they are one foot and a half in breadth, but they are twice as much. Their general and designed proportion is 2 cubits, or two cubits and a half, as they happen'd to find suitable stones. A radius of 23 cubits strikes the inner circumference: of 24 the outer. They are, as we said before, a cubit thick, and 4 cubits and a half in height, which is above 7 foot. This was their stated proportion, being every way the half of the outer uprights. Such seems to have been the original purpose of the founders, tho' 'tis not very precise, neither in design, nor execution. In some places, the stones are broader than the intervals, in some otherwise: so that in the ground-plot I chose to mark them as equal, each 2 cubits and a half. There are scarce any of these intire, as to all these dimensions; but from all, and from the symmetry of these *Celtic* kind of works, which I have been conversant in, I found this to be the intention of the authors. 'Tis easy for any one to satisfy themselves, they never were pyramidal; for behind the upper end of the *adytum*, there are three or four left, much broader than thick, above twice; and not the least semblance of a pyramid. I doubt not but he means an obelisk, to which they might some of them possibly be likened, but not at all to a pyramid. Nor indeed do I imagine any thing of an obelisk was in the founders view; but the stones diminish a little upward, as common reason dictates they ought to do. Nor need we bestow the pompous words of either pyramid, or obelisk upon them. For they cannot be said to imitate, either one or other, in shape, use, much less magnitude: the chief thing to be regarded, in a comparison of this sort. The central distance between these stones of the inner circle, measured upon their outward circumference, is 4 cubits. I observe further, that the two stones of the principal entrance of this circle, correspondent to that of the outer circle, are broader and taller, and set at a greater distance from each other, being rather more than that of the principal entrance in the outer circle. It is evident too, that they are set somewhat more inward than the rest; so as that their outward face stands on the line that marks the inner circumference of the inner circle. I know no reason for all this, unless it be, that the outside of these two stones, is the outside of the hither end of the ellipsis of the *adytum*: for so it corresponds by measure upon the ground-plot. This is apparent, that they eminently point out the principal entrance of that circle, which is also the entrance into the *adytum*. For five stones on this hand, and five on that, are as it were the *cancelli* between the *sanctum* and *sanctum sanctorum*, if we may use such expressions. 'Tis scarce worth mentioning to the reader, that there never were any imposts over the heads of these stones of the inner circle. They are sufficiently fasten'd into the ground. Such would have been no security to them, no ornament. They are of a harder kind of stone than the rest, as they are lesser; the better to resist violence.

There are but nineteen of the whole number left; but eleven of them are standing *in situ*. There are five in one place standing contiguous, three in another, two in another. The walk between these two circles, which is 300 foot in circumference, is very noble and very delightful. Probably it gave *Inigo Jones* the idea of designing that fine circular portico, which is one great beauty, among many, in his drawings for *White-hall*, publish'd lately from the originals by my Lord *Burlington*; who has a true notion of the extraordinary merit of that great man: and very commendably has reviv'd his memory. Such a circular portico put in execution, would have a marvellous effect, much exceed a common gallery in use, because 'tis a perpetual walk, without turning back, and well becomes a royal residence. The best view of this sort, to be had from our work, is from the north, as in TAB. XVII. the reader cannot TAB. XVII. but observe, how little pretence here is for an imitation of *Greek* or *Roman* portico's, notwithstanding the grand and agreeable curve of the outward circle.

G

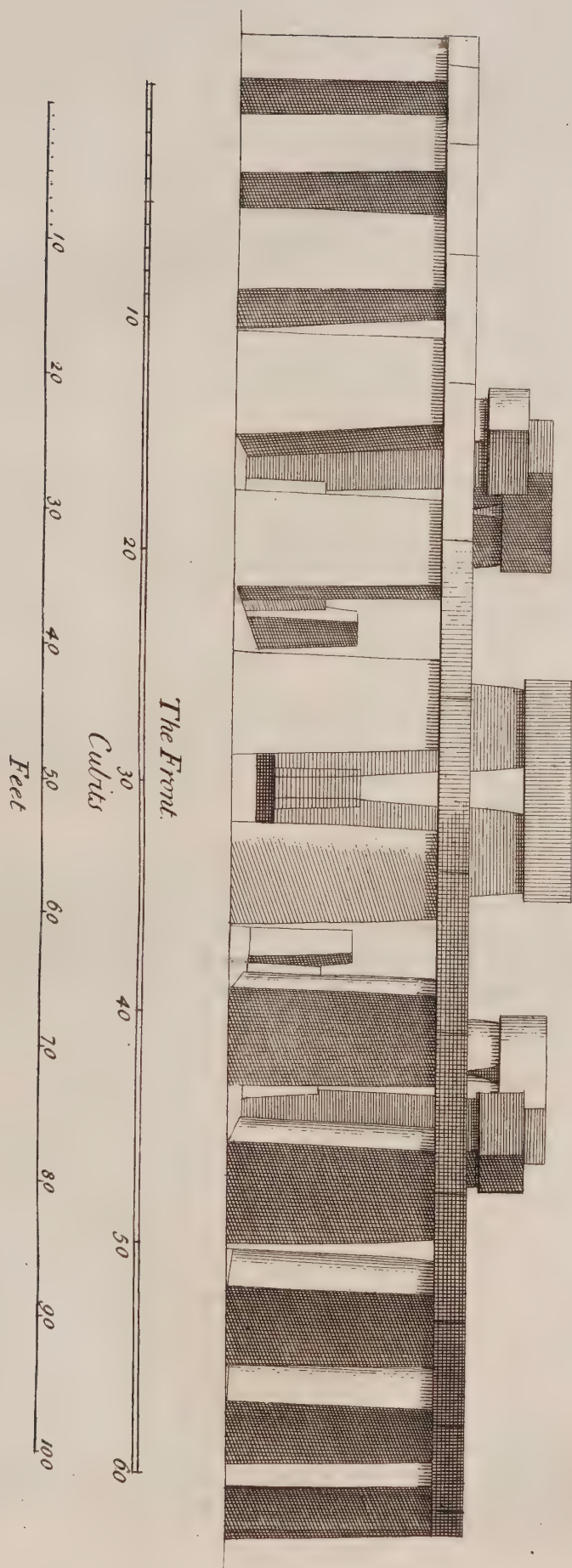
But

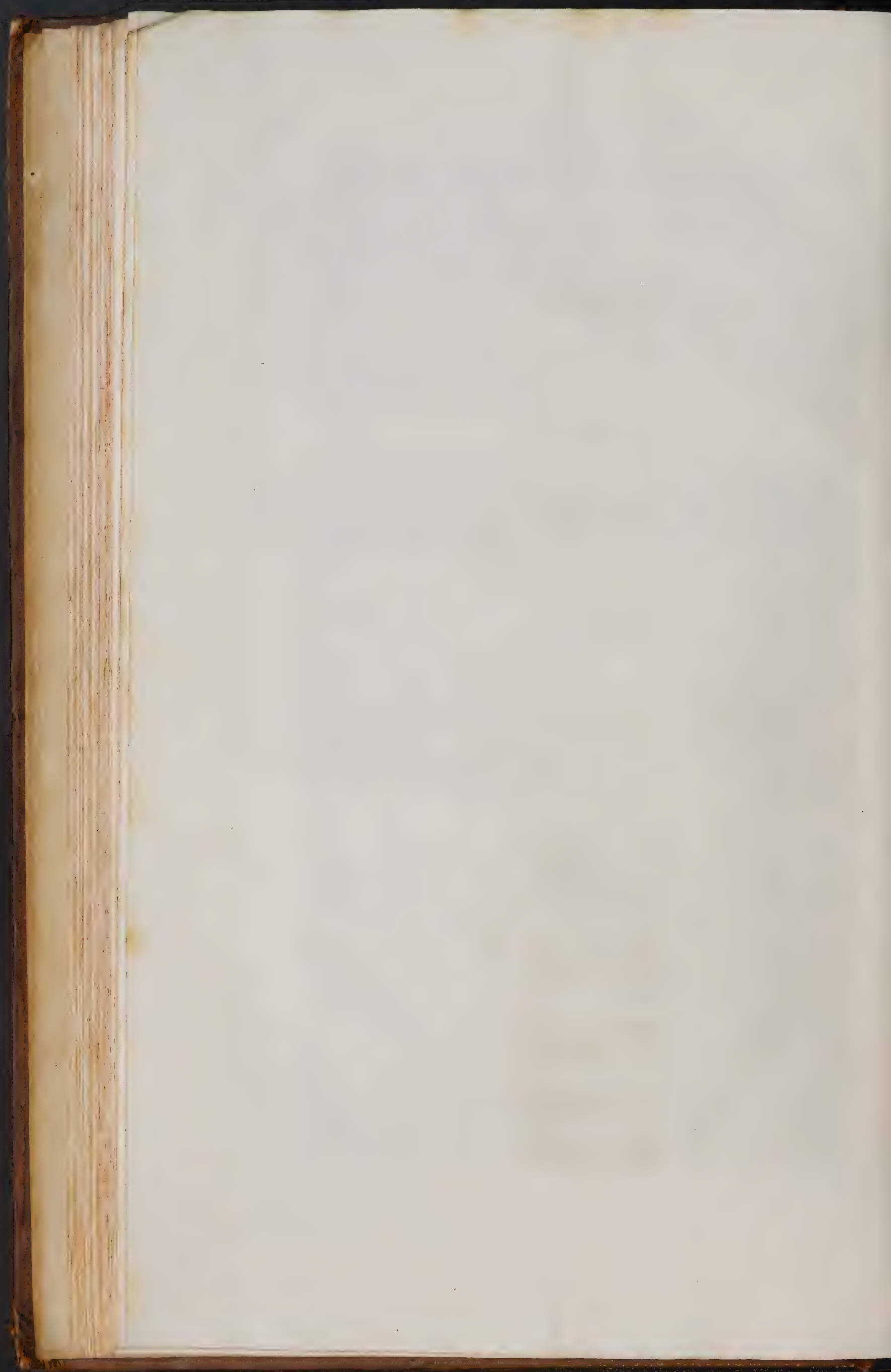
But when we see the disproportion of the inner circle in regard to any purpose of this fort, we must own the invention of *Hermogenes* in contriving the *pseudo-dipteros*, is here apply'd with an ill grace. The founders of *Stonehenge* cou'd have no need of make-shifts for want of room on *Salisbury* plain. Or how could a concentric row of little stones, or pillars if he will so have it, bear any resemblance to the contrivance of *Hermogenes*, which consisted in having none; in taking away the whole inner row of pillars, so as to add to the convenience of room, and preserve the aspect, at the same time? Most undoubtedly the Druids had no further meaning in it, than to make use of the even numbers of 30 greater stones, and 40 lesser stones; and this was to produce a more perplexed variety, by the interstices having no regard to one another. So far were they from having a notion of *Grecian* beauty, in the pillars of circular portico's being set on the same *radius*; pillar answering to pillar, intercolumniation to intercolumniation. And this will be shown repeatedly in the progress of this work, to be the common practice of the Druids in other like instances.

TAB.
XVIII.

But when we consider the cell, as Mr. *Webb* names it, we find him guilty of great dissimilarity, in ill conceiving the form of it, and in distorting his ground-plots, to colour it over the better. The minute you enter this *adytum*, as in TAB. XVIII. you discover 'tis not a hexagon, nor ever was intended for one, and there can be no greater absurdity than to imagine it one. It is in truth compos'd of certain *compages* of stones, which I shall call *trilithons*, because made, each of two upright stones, with an impost at top: and there are manifestly 5 of these *trilithons* remaining. But the naked eye easily discovers, they are very far from making 5 sides of a hexagon. They cannot be brought to any approach, of a truly circular polygon. 3 *trilithons* of the 5 are remaining entire, 2 are ruin'd indeed, in some measure, but the stones remain *in situ*. And nothing is easier, than to take the ground-plot, from symmetry and correspondency. We see the two *trilithons* on the wings or sides of the *adytum*, are set almost in a strait line, one of another; when in a hexagon form, they ought to make a considerable angle. If you examine them trigonometrically, the true angle of an hexagon is 120 degrees, but here is an angle of near 150. And by making it an hexagon, he supposes one *trilithon* entirely gone, that nearest the grand entrance, when there is not the least appearance that ever there were such stones there. No cavity in the earth, no stump or fragment visible, nor is it easy to imagine, how 3 stones of so vast a bulk could have been clean carried away, either whole or in pieces. There is no room for them to have been carried away whole, no traces of their having been thrown down, broke in pieces and so carried away. This outer side of the work being the most perfect of the whole. Of the ruins of the other *trilithons*, there is not the least part wanting. What has been thrown down and broke, remains upon the spot. But this *trilithon* in dispute, must needs have been spirited away, by nothing less than *Merlin's* magic, which erected it, as the monks fable. Besides, if it were still standing, it would be very far from making this *adytum* a regular hexagon, to which he has accommodated his *peripteros* scheme: p. 87. Further, granting it was a regular hexagon, it would be very far from corresponding with that scheme, or have the least appearance, of its being taken from such a one. For our editor there, has converted the cell quite from the nature of that at *Stonehenge*. He has made the upper end of his cell at the letter H opposite to the grand entrance G, not a *trilithon* as it is notoriously at *Stonehenge*, but an angular interval between 2 *trilithons*. It is not the side of the figure, but the angle. Whereas it is most notorious at *Stonehenge*, that the upper end of the *adytum* opposite to the grand entrance, and to the whole length of the avenue and entrance between it and the *area*, is a *trilithon*; not an angle or interval. And that *trilithon* is exceeding stately, tho' in ruins, one of the upright stones being fallen, the other leaning.

The Orthography of Stonehenge





leaning. So that here, we have the cell converted full a 6th part of the whole compass, from its true and original situation, and so in all the schemes of Mr. Webb's book, not one excepted. In that, for instance, *Scheme I*, p. 56, the high altar is plac'd at D not against a *trilithon*, as it ought to be, opposite to the grand entrance in the front of the temple, and to the (only) entrance below, into the *area*, but against an angle between two. If then you suppose that hexagon remov'd back a 6th part, so as that a *trilithon* be set behind the high altar, as it is really in the thing its self, and upon the principal diameter of the whole work: then this absurd consequence follows, that the opposite *trilithon* of the cell stands in the very midst of the entrance into the cell, upon the same principal ground-line or diameter of the work, and quite obstructs the view and entrance into it. It is altogether as ridiculous, as if a dead wall was built under St. Paul's organ-loft, which is and ought to be the chief entrance into the choir. Besides, by Webb's ground-plots and uprights, it seems as if, when you entred this *adytum*, there were 3 *trilithons* on the right, and 3 on the left, whereas it is most obvious, there are but two on the right, and two on the left; when you advance into it, the orderly way, from the north-east grand entrance of the avenue; which he himself p. 55. owns to be the principal. But I am tired of so ungrateful a task, which necessity alone could have extorted from me.

C H A P. V.

Of the cell or adytum of Stonehenge. Of the Surgeons amphitheater, London.

Disputations become cloisters and porticoe's. Let us now with minds free from passion, enter the *adytum* with an intent to find out its true figure, to examine what it really was, and what it is. And that may easily be done, because (as I said before) as to the *trilithons* of which it is chiefly compos'd, they are all remaining. Not a bit is lost, but what mischievous and silly people knock off with hammers, to see whether, as the wretched vulgar notion would have it, the stones be factitious. TAB. XVIII. is a design of it, which I made fitting in the center of the grand entrance in the inner circle. This point is properly the door-way or entrance into the *adytum*, as a wicket or little door, whilst the jambs of the hithermost *trilithons* present themselves, as the greater door, of above 40 feet wide, 25 cubits. I observe in the old *Greek* story, many footsteps of the primitive patriarchal way left in their sacred structures, which are parallels to this work before us, and others of our Druids. For instance, *Pausanias in atticis* speaks of a temple dedicate to *Venus*, in the front of which, is a wall (as he calls it) built of rude stones. Nevertheless he concludes it to be a very famous work. One may very well imagine, this wall of rude stones is the remnant of some such old work as ours, left for the sacred regard the people had to it, even after art was risen to great height, together with superstition and idolatry. For that the most ancient *Greeks* had very little of idolatry, any more than our Druids, I shall show when I discourse on that head. Again: the more sacred part of the temple at *Hierapolis* answering to our *Adytum*, had no door, tho' none enter'd therein but the chief priests. *Lucian de deâ Syria*. I suppose it was in imitation of the ancient usage, without doors to shut or open, as our temple here. For the ancients thought it wrong, to confine the deity, as it were, within any cover'd place: 'till *Moses*, by God's direction, made a tabernacle cover'd with skins, which was to adumbrate the Messiah Son of God, who was to be cloathed with our nature. And Solomon's

TAB.
XVIII.

mon's temple was built in imitation of this tabernacle. But before that, the ancients meant no more by temples, or altars, as they were first call'd, than a certain known and conspicuous place, ornamented in a particular manner, that should mark out a *kebla*, or a place towards which we are to address the Deity, and that for uniformity sake. As the *Turks* and *Arabians* do now, who are the descendants of *Ishmael*, and had this custom from *Abraham*. Tho' the supreme Being be omnipresent, yet for our convenience, where time, place, and such kind of circumstances are necessary to a public action, he would have, as it were, the place of his presence made notorious. As in the *Jewish* dispensation he did in a most extraordinary manner, by the *shechinah*. And from *Solomon's* temple, all the rest of the world borrow'd the fashion of temples, properly so call'd, built magnificently and with roofs. For the sacred houses mention'd in scripture before then, were only little chapels, shrines, like our Druids *kistvaens*, which sometime they carried about in a cart, sometime were fix'd in cities, for publick use; as *Beth Dagon*, and the like. These were but *kistvaens* improv'd, niches turn'd into *facella*, in imitation of two or three stones in *Abraham's* altars, which we may well call the *kebla*, and find many of them among our Druid antiquities.

The cell is form'd by a radius of 12 cubits and a half, from the two centers *a* and *b*, as to the inward curve; the outward takes a radius of 15 cubits; for these stones are two cubits and a half thick. The two circles are turn'd into an oval, by a radius of 30 cubits, (after the usual manner) set in the two centers *c* and *d*, where the two circles intersect. The former centers are 12 cubits and a half distant from each other, the length of the radius. The same oval is obtain'd by a string of 60 cubits, the ends ty'd together, and turn'd round upon two centers, according to the gardeners method. An oval form'd as this is, upon two centers coinciding with each other's circumference; or, which is the same thing, whose centers are distant from each other the length of their radius, is most natural and most beautiful, being the shape of an egg. Most probably these religious philosophers had a meaning, in thus including an egg-like figure, within a circle, more than mere affectation of variety. Whatever that was, we may reasonably conclude, that from the method in antiquity, of making the *kebla* of a curved figure, the christians borrowed theirs of turning the east end of their churches in that manner; and that the Druids in the work before us, have produc'd the noblest *kistvaen* or *kebla* that is known.

My purpose in drawing many prickt lines upon the plate, is not difficult to be understood. Nor does it require particular explanations. To avoid affectation or tediousness, I leave them to the readers amusement: only observe, that Mr. *Webb's* equilateral triangles have no hand in forming the cell. The intent of it is very distant from a regular polygon. But that it is incomparably more beautiful; than such a one would have render'd it. It is as a magnificent niche 27 cubits long, and as much broad, measuring in the widest place.

This part is call'd *Σηκος* or *concha templi* and *adytum*, into which, we may suppose, none but the upper order of priests, together with the high-priest, were commonly to enter, during the time of ministration, in religious rites. We may imagine the beauty of the appearance here upon those occasions, when an innumerable company of the Druids assisted, all in white surplices. The center of the excentricity of this oval is but three cubits nearer the entrance, than the center of the whole work. And they have cut off but one *trilithon*, which they make the opening of the *adytum*; meeting the eye to great advantage, from the grand entrance. By the aforesaid contrivance, there is left a space of five cubits between the jambs of the opening of the *adytum*, and the inner circle in front, just the same as is between the inner and outer circle. The inner circle there performing the office of *cancelli* to it, as we observ'd before. If a choir of this form was put in practice, and executed by a masterly hand, it would have a very extraordinary effect, and perhaps excel the too simular

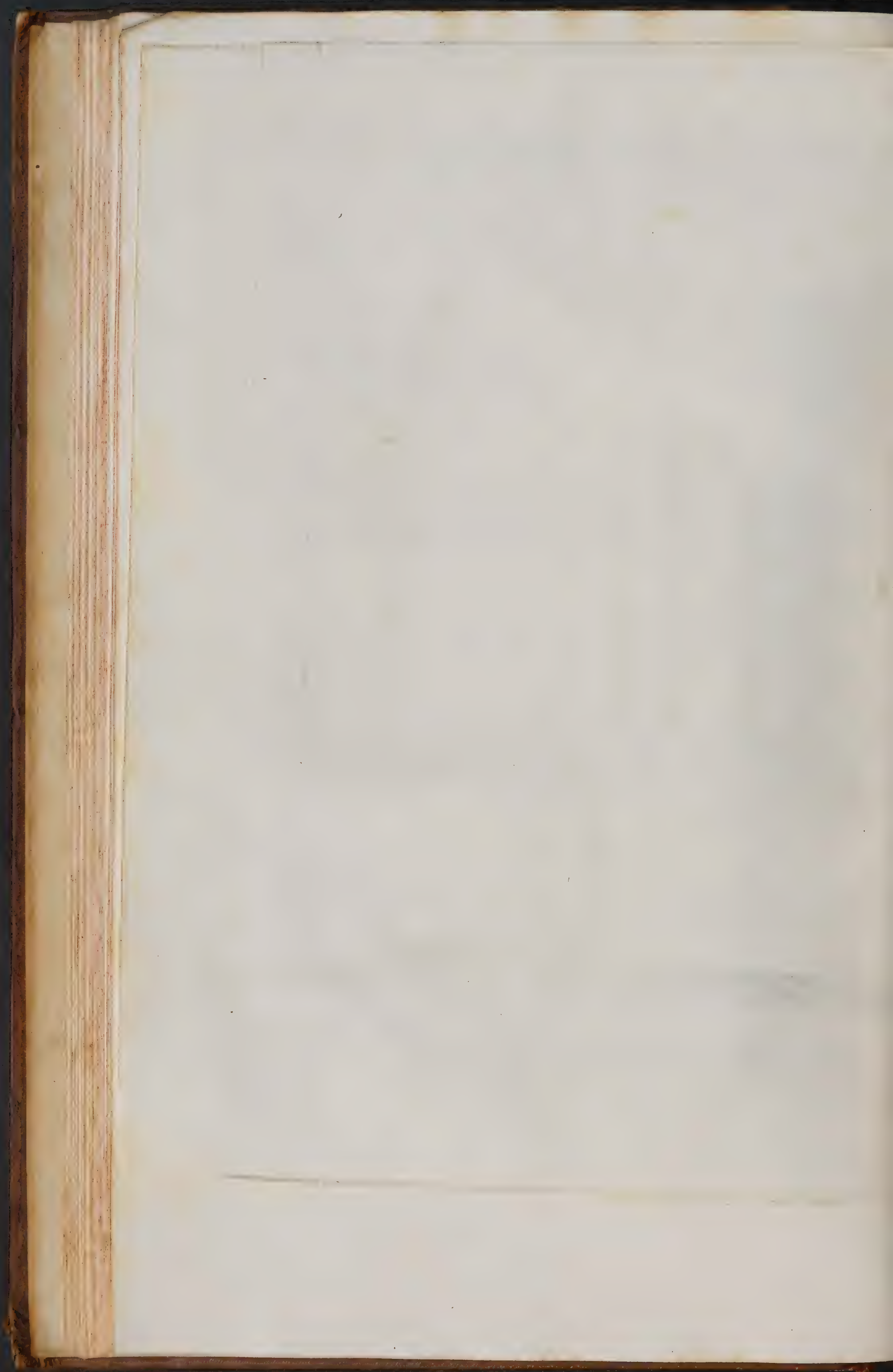
concave



Stukley delin.

G. Vander Gucht Scul.

Prospect of STONEHENGE *from the Southwest.*



concave of a cupola. Our Druids had undoubtedly such a notion, in placing this within a circle. And for the sake of this, they turn'd the two circles into a smaller species of an ellipsis.

There's a Druid antiquity like our *adytum* in shape, call'd *Eglwys Glominog*, on the top of *Arennig vaur* in *Lbanykil* parish, *Merionethshire*, but made of a continued wall. The ancients thought the world of an egg-like shape, and as the world is the temple of the Deity, they judg'd it proper to form their temples, so as to have a resemblance thereto. The ancient hieroglyphic of the Deity is a circle, and I have reason to believe it more ancient than the flood. *Plato*, who learnt much from the ancestors of our Druids, says in *Diogenes Laertius*, that God is spherical, which he must mean hieroglyphically. So our Druids, as well as he, may mean the infinity of nature in the Deity, who made the world, by this scheme of *Stonehenge*; at least they understand by the circle, the seat and residence of the Deity, the heavens, which include all things.

It seems to me, that *Inigo Jones* from this *adytum* projected the plan of the *Surgeons* theatre in *London*, a fabric for seeing and hearing much admired by all good judges. And which my Lord *Burlington*, out of a spirit truly noble, and a great love for the architect's memory, has lately repair'd, with his own charges and excellent skill. I find the *Surgeons* theatre (or rather amphitheatre) is form'd from the same proportion as our *adytum*, the transverse and conjugate diameters being as 4 to 3, viz. 40 foot and 30 foot. And this appears to me a strong presumption, that *Inigo Jones* did not make the ground-plot of *Stonehenge*, publish'd under his name. The *Surgeons* amphitheatre is a good deal less than our cell.

Such is the noble and easy geometry of the *adytum* of *Stonehenge*. The stones that compose it, are really stupendous, their height, breadths and thickness are enormous, and to see so many of them plac'd together, in a nice and critical figure, with exactness; to consider, as it were, not a pillar of one stone, but a whole wall, a side, an end of a temple of one stone; to view them curiously, creates such a motion in the mind, which words can't express. One very remarkable particular in the construction of this *adytum*, has escaped all observers: which is this. As this part is compos'd of *trilithons* (as I before call them) sett two and two on each side, and one right before; they rise in height and beauty of the stones, from the lower end of the *adytum*, to the upper end. My meaning is this. The two hithermost *trilithons* corresponding, or those next the grand entrance, on the right hand, and on the left are exceeded in height, by the two next in order; and those are exceeded by the *trilithon* behind the altar, in the upper end of this choir. So that in laying down the measures of the parts, that compose this place, the reader must be content to take my word. Mr. *Webb's* measures cannot be precise in all of them, seeing he knew nothing of this particular; and that his notion of an hexagon, is contradicted by it, as well as by fact. "He says p. 60. the stones " of the greater hexagon seven foot and a half in breadth, three foot nine " inches thick, and twenty foot high, each stone having one tenon in the " middle." His measure of seven foot and a half in breadth, only shews the vastness of the stones, it is no precise measure, for the founders regarded not any preciseness in their breadth: because two together were design'd to make a *compages*, whereon to set the impost, and this I call a *trilithon*. Each *trilithon* stands by its self, independant of its neighbour, not as the stones and imposts of the outer circle, link'd together in a continued *corona*, by the imposts carried quite round. Indeed the breadth of a stone at bottom is seven feet and a half, which is 4 cubits and a half. Two stones therefore amount to nine cubits, and there is a cubit of interval between them, making in the whole ten cubits. But they were not careful of the particulars, only of the whole, in one of these *compages* or *trilithons*.

The stones of the cell are made to diminish very much, towards the top, most apparently with a design, to take off from their weight, and render them what we call top-heavy, in a less degree. Hence the interval between the two upright stones of the *compages* widens so much upwards. This must certainly contribute very much, to their stability. In assigning 20 foot for their height, Mr. *Webb* has well taken the *medium*. A very small matter more than 20 feet makes exactly 12 cubits of the *Hebrews*, *Egyptians* and *Druids*. The reader remembers the proportion I assign'd between the *English* foot and this cubit. 20 inches and $\frac{1}{4}$ make a cubit, therefore 20 feet and $\frac{1}{4}$ make 12 cubits. The true case as to the height of the *trilithons*, is thus respectively, and which may be seen in TAB. XV. with the harmony and symmetry, in the proportion of the whole. We may observe their gradual rising in height, all from the same base, like pillars of higher orders and more diameters. But the intelligent reader must needs see, that our founders never had sight of *Greek* or *Roman* pillars, and never pretended to imitate them, or take any one idea from them. And of these three different orders or degrees of altitude, in these *trilithons*, one exceeds the other by a cubit. So that their heights respectively are 13 cubits, 14 cubits, 15 cubits.

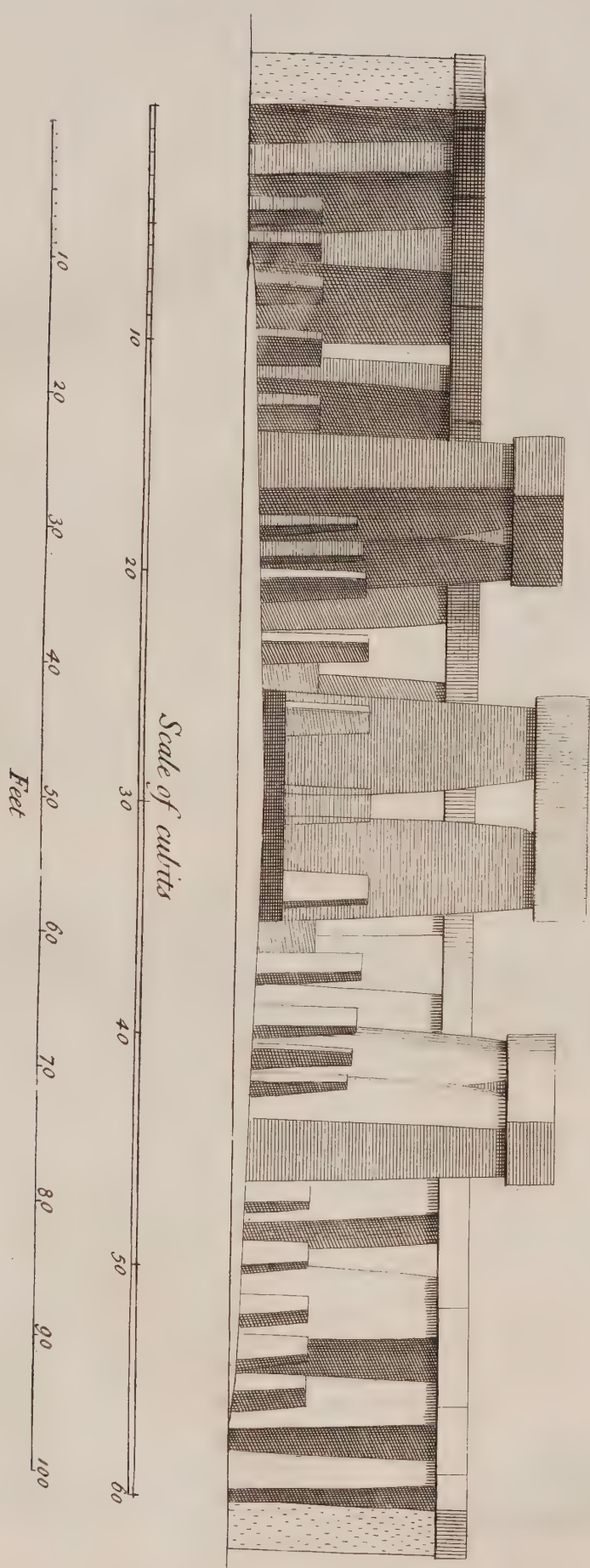
TAB. XV.

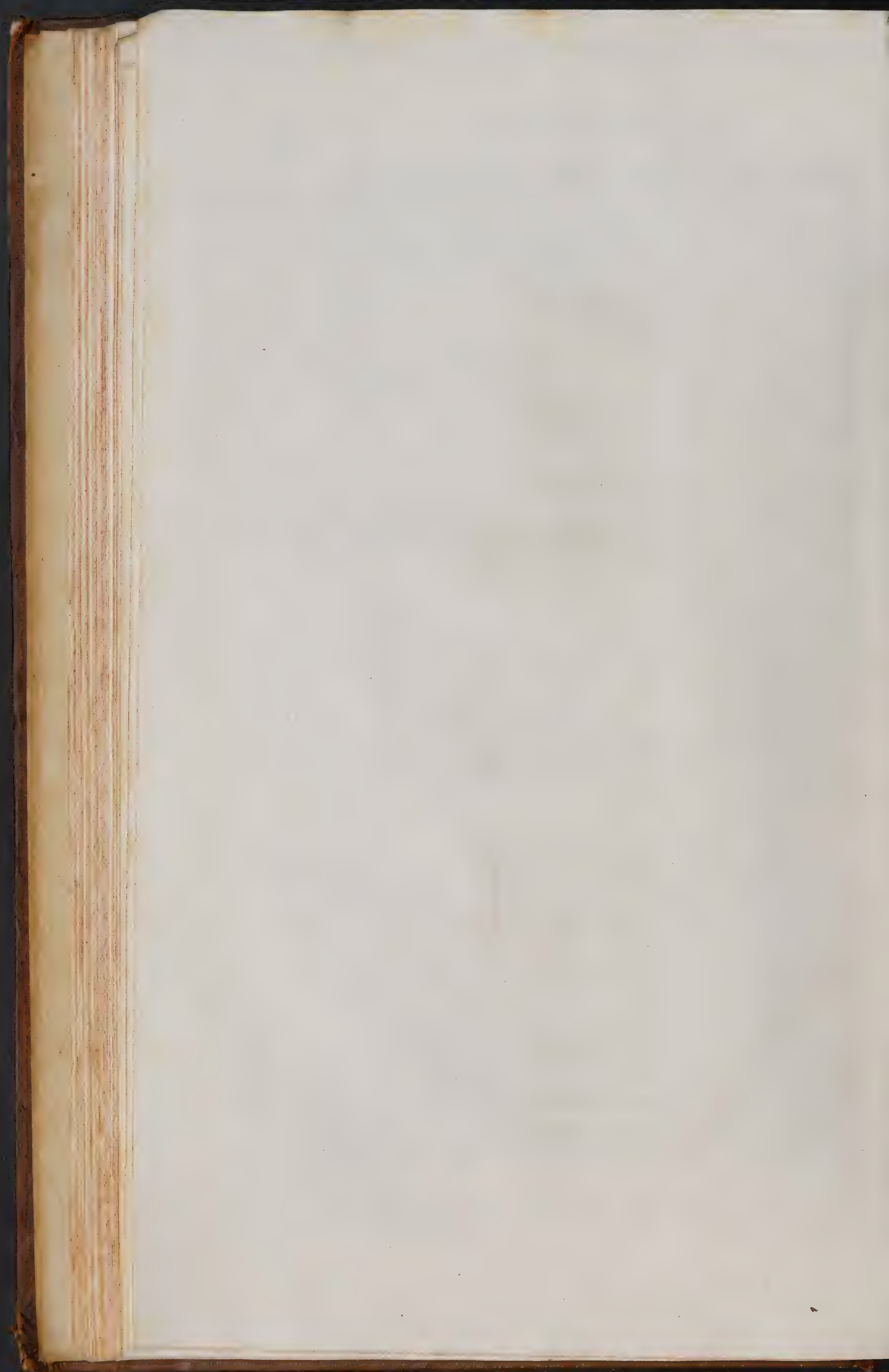
The imposts of these *trilithons* are all of the same height. Mr. *Webb* p. 61. "informs us, the architrave lying on the top of the great stones of the hexagon and mortaised also into them sixteen foot long, 3 foot 9 inches broad, 3 foot 4 inches high." Mr. *Webb's* 16 foot long, is too scanty, it amounting to 9 cubits and 2 palms, but the intent of the founders was to make these imposts equal both in length and breadth to the foundation of the upright stones that supports them, I mean the two stones at bottom, the sustaining part of the *compages*, which in its whole breadth makes 10 cubits; and 10 cubits long the imposts are to be assign'd. Most certainly whoever undertake to measure them, whether from those fallen on the ground, or still in their proper place, will be apt to fail in giving them just length. Both because 1. 'tis observable that these imposts are form'd somewhat broader upwards, than in their bottom part; but this may not be taken notice of by every one. This was done very judiciously upon an optical principle, which it is plain the founders were aware of. For a stone of so considerable an elevation, by this means only, presents its whole face in view. Therefore they that measure it at bottom will not take its true length. 2. If they take the dimension, either from a stone still in its proper place, or from one fallen down, they will be very liable to shorten the measure. For in the first case, the upper edge of these imposts, must needs have suffer'd from the weather, in so elevated an exposure, thro' the space of 2000 years. It is very apparent they have suffered not a little. Large and deep furrows of age are visible all around them. But if they measure those fallen, they must well imagine such have doubly suffered, from weather, and from the people every day diminishing all corners and edges, to carry pieces away with them. So that in this case, analogy and symmetry only can supply these defects. Thus we found before, that the breadth of the imposts of the outer circle is equal to their ichnographical breadth: so it is here, being 10 cubits. Besides, the outer face of these imposts is longer than the inner, as being in the larger circle. Therefore ten cubits is to be understood their medium measure.

Mr. *Webb* gives it as a general measure, that they are 3 foot 9 inches broad. He has before told us, the uprights which support them were 3 foot 9 thick; take that twice, it makes 7 foot and a half, which he assigns for the breadth, of the uprights. This is all just within a trifle; and it is not expected that he who was not aware of the cubit, by which these works were made, should do it with greater accuracy. The truth of the whole is this: *Webb's* 7 foot and half is 4 cubits and a half, as we said before; the half of it is 3 foot 9, and a very little more. But this must be taken for the least breadth of the imposts, that

at

The orthographical Section of Stonehenge upon the Crofs diameter.





at the ends. For in the middle they are somewhat broader. Tho' the inside faces are strait, yet, as we observ'd, in proper place, of the imposts of the outer circle; so here, they are rounded behind: their outer circumference answer-
 ing to the great oval upon which they are founded. So likewise their ends are made upon a *radius* of that oval, whence the innner face of the impost is somewhat shorter than the outer, and is another reason why their lengths may easily be taken somewhat too short. I have drawn the imposts in their true shape in the ground-plot. The artifice of the tenons and mortaises of these *trilithons* and their imposts, what conformity they bear to that of the outer circle, is exceedingly pretty, every thing being done truly geometrical, and as would best answer every purpose, from plain and simple principles. In the bottom face of the impost, if divided into three squares, the two mortaises are made in the middle of the two outermost squares. Draw diagonal lines from corner to corner; where they intersect, is the center of the mortaise; which central distance from one to the other, is seven cubits of the Druid measure. Each tenon is a cubit broad upon its longest diameter, for they are of an oval figure. An admirable contrivance, that the imposts should lie firm upon the heads of the uprights, and keep the uprights steady in their places, to strengthen and adorn. We may remark this pretty device, in the management of the tenons and mortaises. Cut an egg across upon its shortest diameter or conjugate; one half thereof represents the shape of the tenons of the outer circle. Cut it across upon its transverse diameter, one half is the shape of the tenons of the *adytum*. 'Tis evident the meaning of it is this. The tenons of the outer circle are higher in proportion, than the others, because the imposts are less and lower than the others, and on both accounts more liable to be disturb'd, either by accident or violence, than the others: therefore more caution is us'd for their preservation. This is an instance of art, noble and simple withal. Mr. Webb says the imposts are 3 foot 4 inches high, which is precisely 2 cubits, a sixth part of the height of the *medium* order of *trilithons*; as the imposts of the outer circle are a sixth part of the height of the stones of the outer circle. The *medium* order of *trilithons* is above 24 foot high, *i. e.* 14 cubits. The lower order is 13 cubits, *viz.* those next the entrance. The upper *trilithon* behind the altar was 15 cubits. Each rising a cubit higher than the other, as we before observ'd.

TAB. XI.

TAB. XI

I promis'd to show the reader what *Stonebenge* is, and what it was. The latter, I presume, is done in the four prints, TAB. XII, XIV, XV, XVI. being geometric orthographical sections of the whole work, all necessary ways, such as architects prepare in design, when they set about a building. 'Tis wholly needless to spend many words in explaining them. What the work is, of our *adytum* at present, is shown in the subsequent prints, TAB. XVIII, XXI, XXII. The Vth corresponds with the XIIth. The one shows the front of the temple when in perfection, the other as now in ruins. The XVIth may be compar'd with XIX and XX. all presenting a view from the *adytum* toward the entrance. TAB. XVIII. is a contrary view, when one standing by the entrance, looks toward the *adytum*. The same is presented in *Plate VII.* which I call a peep into the *sanctum sanctorum*. XXII. is the same, but a little oblique. This plate shows at present, what the XIVth does in its original. *Plate XV* and XXI. correspond, showing the *adytum* on one side, in its perfect, and in its ruinous state. Particularly they explain, what I spoke of, as to the orderly rising of the *trilithons* in height, one above another, from the lower end to the upper end of the *adytum*. TAB. XXII. illustrates it, by exhibiting to view, the other and most perfect side of the *adytum*. 'Tis an oblique prospect of it, from the entrance.

TAB. XII,
XIV, XV,
XVI.

TAB.
XVIII,
XXI, XXII.

TAB.
XVIII.

TAB. XXII.

The quantity of the solid is well adjusted, in proportioning the stone-work of this *adytum*, to the intervals upon the ichnography. Each *trilithon* is 10 cubits, and each interval about 6. The jambs, or *vacuum* of the entry expand them-

TAB. XIX,
XX.

themselves to 25 cubits, which is about 43 feet. From which measure my Lord *Pembroke* demonstrated the falsity of *Webb's* hexagonal scheme, when his Lordship first did me the honour to discourse about *Stonehenge*. In Mr. *Webb's* designs, we find two jambs (taking one *trilithon* away) expand but little above 31 feet, by his own scales. Tho' I don't pretend, but that some of my foregoing measures, may here and there possibly vary a little, upon a very strict trial, and where proper judgment is not us'd, because the stones in some parts may protuberate, or great parts of them may have fallen off; yet 10 foot difference from truth cannot be allow'd of. In the *Plates* XIX and XX. observe the inside of that upright stone, which makes the northern jamb of the chief entrance of the outer circle. A very great piece is fallen off towards the top, which discovers its tenon and the mortaise of the impost above it. And in the management of such prodigious stones as these are, fix'd in the ground, and ramm'd too like posts: 'tis not to be wonder'd at, if by chance we find some little variation. Tho' for my own part, I observ'd none; rather wonder'd, how it was possible for them, without lewices and the like devices, to set them in their places to such preciseness. And the reader, whose mind has receiv'd no prepossession, cannot but be abundantly satisfy'd, that the multitude of measures I have given from Mr. *Webb's* own account, are perfectly agreeable to the scale of cubits, deduc'd from works of the *Egyptians* and others: and that in round and full numbers, not trifling fractions. If we collate the numbers given, with the *Roman* scale, the measures appear very ridiculous and without design; and that is a sure way of confuting the opinion, of its being a *Roman* work. But as these stones are generally rough, and by time must suffer in all dimensions, 'tis not practical to take their true measure, without necessary judgment, and relation had to symmetry.

Of these greater stones of the *adytum*, as I observed before, there are none wanting. They are all on the spot, 10 upright stones, 5 cornishes. The *trilithon* first on the left hand is entire *in situ*, but vastly decay'd, especially the cornish. There are such deep holes corroded, in some places, that daws make their nests in them. The next *trilithon* on the left hand, is entire, compos'd of three most beautiful stones. The cornish happen'd to be of a very durable kind of *English* marble, and has not been much impair'd by weather. My Lord *Winchelsea* and myself took a considerable walk on the top of it, but it was a frightful situation. The *trilithon* of the upper end of the *adytum*, was an extraordinary beauty. But alas through the indiscretion probably, of some body digging there, between them and the altar, the noble impost is dislodg'd from its airy seat, and fallen upon the altar, where its huge bulk lies unfractur'd.

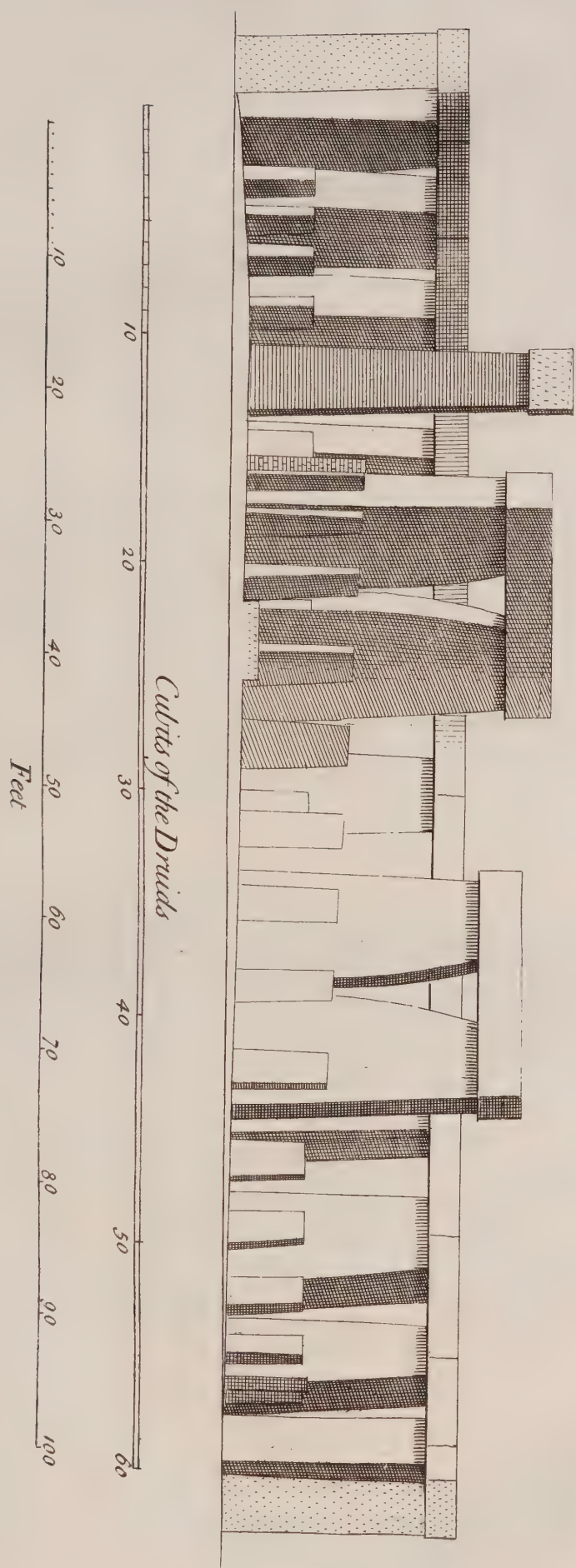
Recidit in solidam longo post tempore, terram
Pondus, & exhibuit junctam cum viribus artem. Ovid *Met.*

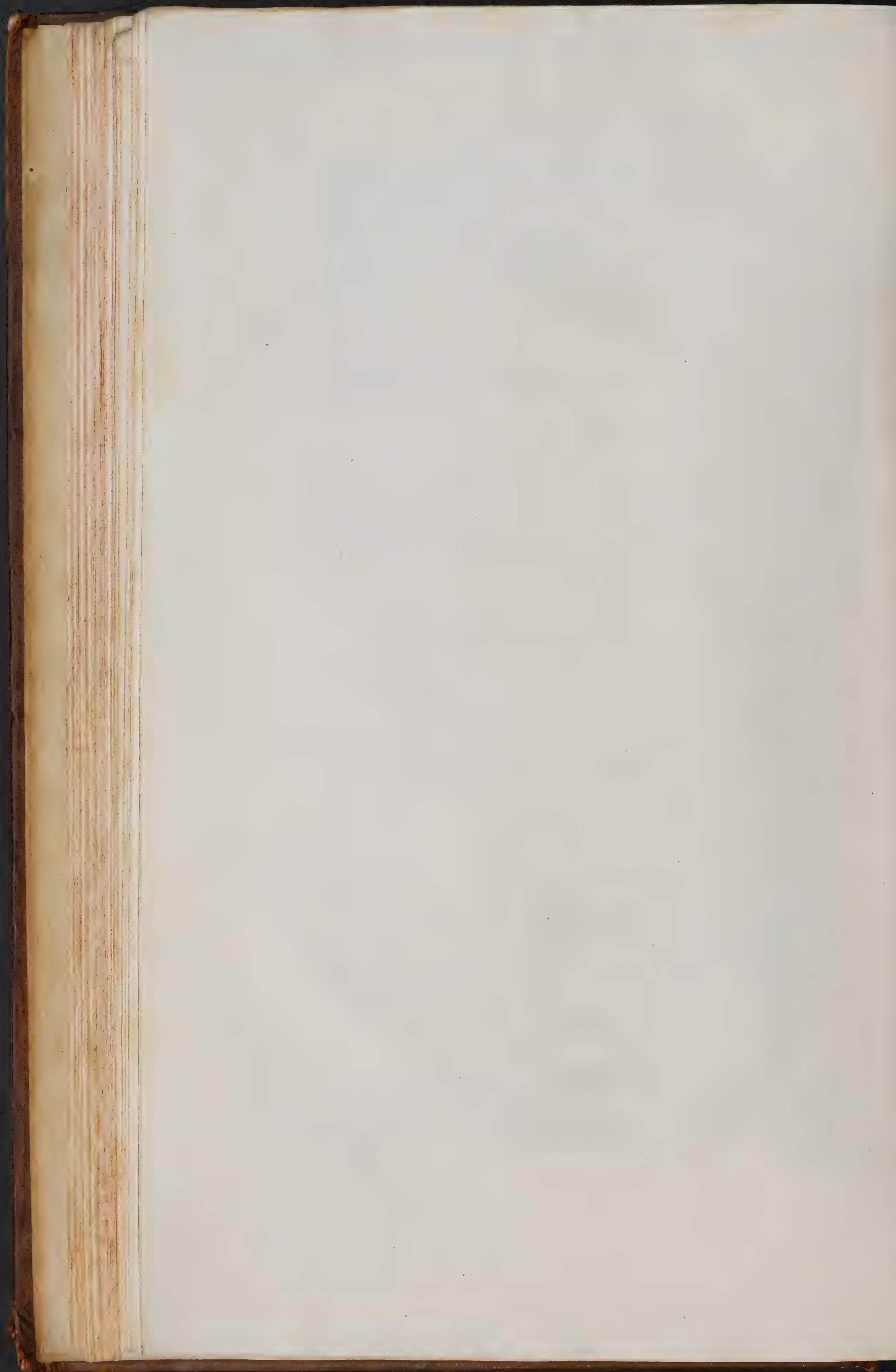
The two uprights that supported it are the most delicate stones of the whole work. They were, I believe, above 30 foot long, and well chizell'd, finely taper'd and proportion'd in their dimensions. That southward is broke in two, lying upon the altar. The other still stands entire, but leans upon one of the stones of the inward oval.

Jam jam lapsura cadentique
Imminet assimilis——

The root-end or unhewn part of both, are rais'd somewhat above ground. We cannot be sure of the true height of this, when it was perfect: but I am sure 15 cubits, which I have assign'd, is the lowest. The next *trilithon*, that toward the west, is intire, except that some of the end of the impost is fallen clean

The Orthographic Section of Stonehenge upon the Chief diameter





clean off, and all the upper edge is very much diminish'd by time. As *Lucretius* says,

—*Minui rem quamque videmus,
Et quasi longinquo fluere omnia cernimus ævo,
Ex oculisque, vetustatem, subducere nostris.*

The last *trilithon*, that on the right hand of the entrance into the *adytum*, has suffer'd much. The outer upright being the jamb of the entrance, is still standing, the other upright and impost are both fallen forwards into the *adytum*, and broke each into three pieces. I suppose from digging near it. But from one piece of the impost lying loose, in the middle, between the jambs of the *adytum*, Mr. *Webb* in the plan of his ruins of *Stonehenge* (being his 6th Scheme) forms the remains of his imaginary 6th *trilithon*, supposing it one of the stones of the inner or lesser hexagon, as he calls it. Yet if this fragment was really a stump of such a stone, as he would have it, still it would not create an hexagonal form of the cell, but stand just in the middle of the entrance, and block it up in a very absurd, unseemly, and incommodious a manner. And nothing can be more certain, than that there never was such a thing in being. That stone of the *trilithon* which is standing, has a cavity in it which two or three persons may sit in, worn by the weather.

Stonehenge is compos'd of two circles and two ovals, respectively concentric. At the distance of two cubits inward from the greater oval, describe another lesser oval, on which the stones of the inner oval are to stand: 19 stones in number, at about the central distance of 3 cubits. This lesser oval is to be describ'd by a string and the 2 centers, as before. Or by 2 circles from a 10 cubit radius, and the 2 centers *a* and *b*, as of the other before was spoken. Mr. *Webb* says, p. 60, "the stones of the hexagon within, 2 foot 6 inches in breadth, one foot and a half thick and 8 foot high, in form pyramidal." His two foot and a half is our cubit and half, for the breadth of these stones; being but a third of the breadth of the stones of the greater oval. And the interval between stone and stone, the same. Their height is likewise unequal, as the *trilithons*, for they rise in height as nearer the upper end of the *adytum*. Mr. *Webb*'s 8 foot assign'd, is a good *medium* measure, for it is just 4 cubits and 4 palms, the third part of the height of the *medium trilithon*. From the ruins of those left, we may well suppose, the first next the entrance and lowest were 4 cubits high; the most advanc'd height behind the altar might be five cubits, and perhaps more. The stones are somewhat of what Mr. *Webb* calls a pyramidal form, meaning that of an *Egyptian* obelisk, for they taper a little upwards. They are of a much harder sort than the other stones, as we spoke before, in the lesser circle. The founders provided that their lesser bulk should be compensated in solidity. They were brought somewhere from the west. Of these there are only 6 remaining upright. The stumps of two are left on the south side by the altar. One lies behind the altar, dug up or thrown down, by the fall of that upright there. One or two were thrown down probably, by the fall of the upright of the first *trilithon* on the right hand. A stump of another remains by the upright there, still standing. Their exact measures either as to height, breadth or thickness, cannot well be ascertain'd. For they took such as they could find, best suiting their scantlings, but the stones were better shap'd and taller, as advancing towards the upper end of the cell.

Mr. TAB. XV.

CHAP. VI.

Of the number of the stones. Of the altar-stone. Of what has been found in digging, about the temple. A plate of tin of the Druids writing. A plate of gold, supposed to be of the Druids writing.

THUS have we finished the work, or principal part of this celebrated wonder; properly the temple or sacred structure, as it may be called. Tho' its loftiest crest be compos'd but of one stone, laid upon another. "A work, as Mr. Webb says justly, p. 65. built with much art, order and proportion." And it must be own'd, that they who had a notion, that it was an unworthy thing, to pretend to confine the deity in room and space, could not easily invent a grander design than this, for sacred purposes: nor execute it in a more magnificent manner. Here space indeed is mark'd out and defin'd: but with utmost freedom and openness. Here is a *kebla* intimating, but not bounding the presence of the Deity. Here the variety and harmony of four differing circles presents itself continually new, every step we take, with opening and closing light and shade. Which way so ever we look, art and nature make a composition of their highest gusto, create a pleasing astonishment, very apposite to sacred places.

The great oval consists of 10 uprights, the inner with the altar, of 20, the great circle of 30, the inner of 40. 10, 20, 30, 40 together, make 100 upright stones. 5 imposts of the great oval, 30 of the great circle, the 2 stones standing upon the bank of the *area*, the stone lying within the entrance of the *area*, and that standing without. There seems to have been another stone lying upon the ground, by the *vallum* of the court, directly opposite to the entrance of the avenue. All added together, make just 140 stones, the number of which *Stonehenge*, a whole temple, is compos'd. Behold the solution of the mighty problem, the magical spell is broke, which has so long perplex'd the vulgar! they think 'tis an ominous thing to count the true number of the stones, and whoever does so, shall certainly die after it. Thus the Druids contented themselves to live in huts and caves: whilst they employ'd many thousands of men, a whole county, to labour at these publick structures, dedicated to the Deity.

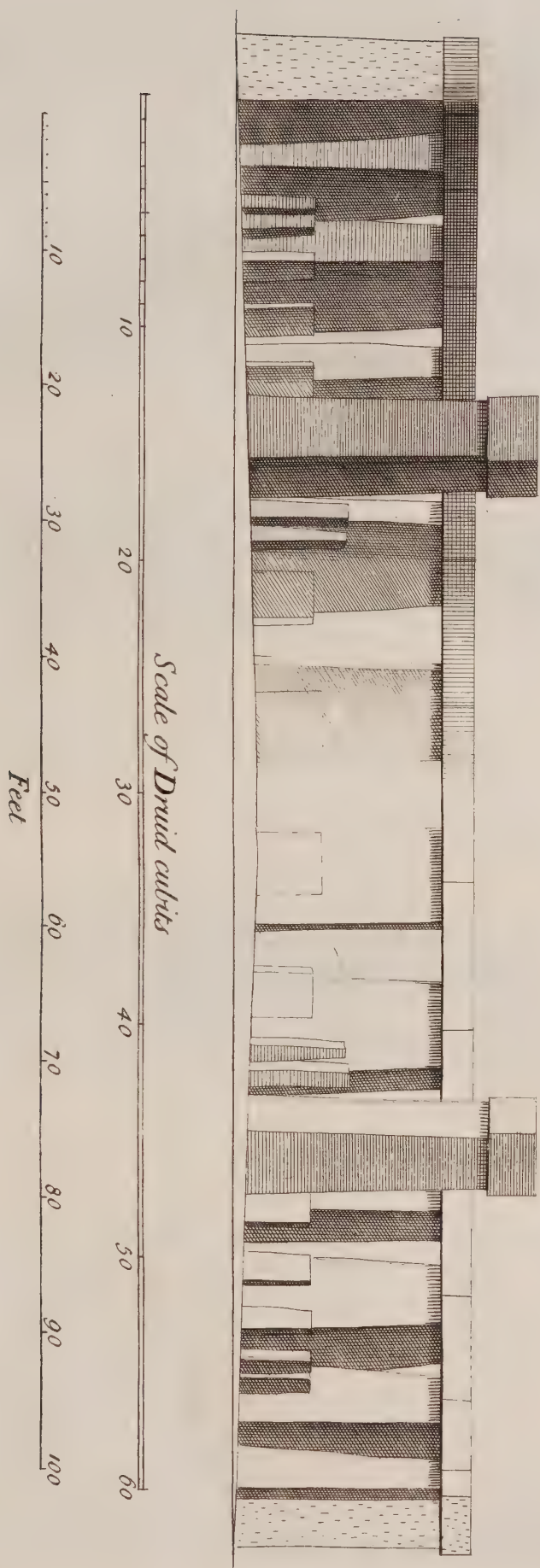
Our altar here is laid toward the upper end of the *adytum*, at present flat on the ground, and squeez'd (as it were) into it, by the weight of the ruins upon it. 'Tis a kind of blue coarse marble, such as comes from *Derbyshire*, and laid upon tombs in our churches and church-yards. Thus *Virgil* describes an ancient altar, after the *Etruscan* fashion, and which probably had remain'd from patriarchal times.

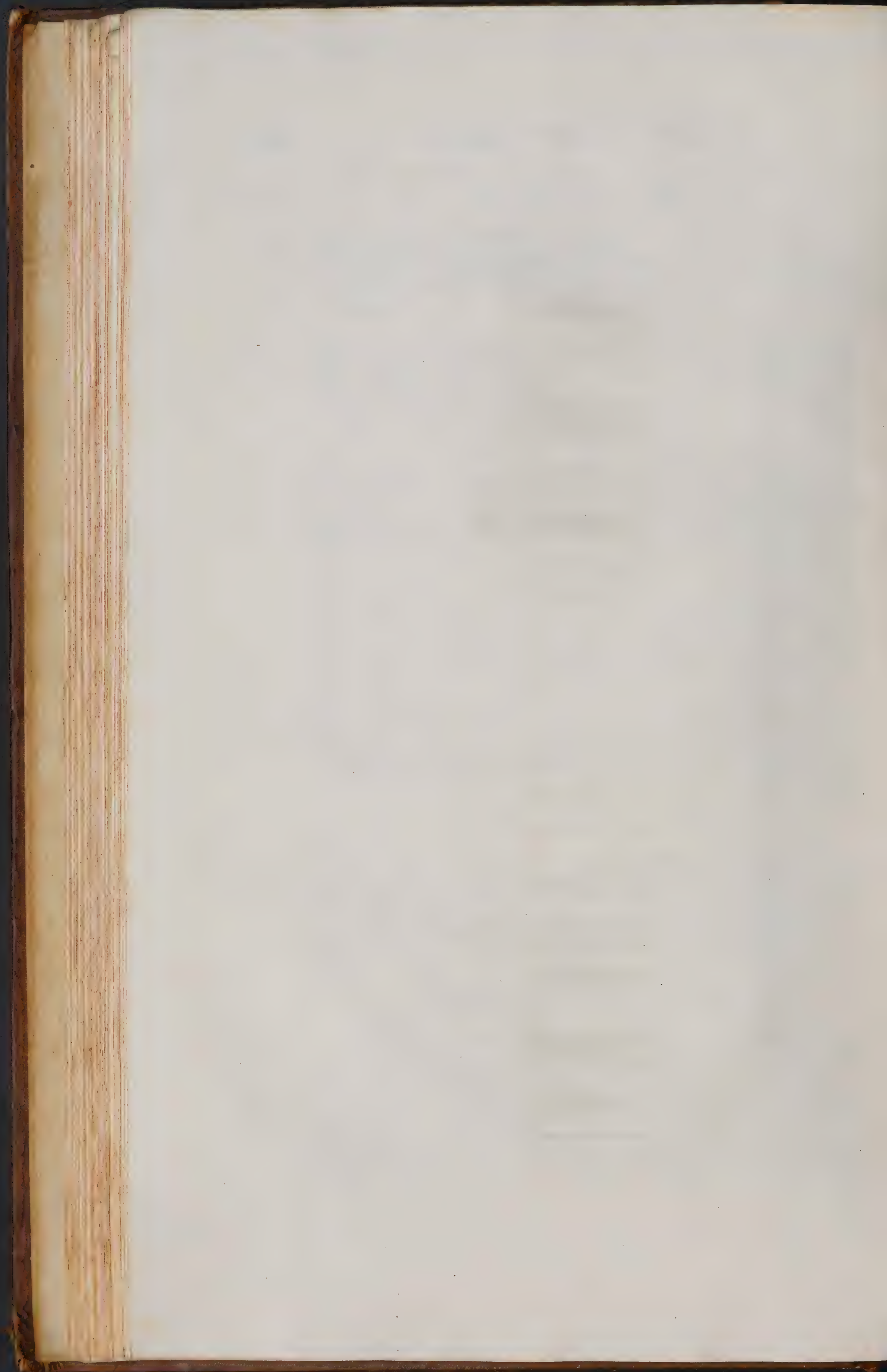
*Ædibus in mediis nudoque sub ætheris axe
Ingens ara fuit.*—

Æne. II.

Servius upon the III^d *Georg.* says, in the middle of a temple was the place of the Deity: the rest was only ornamental. This altar is plac'd a little above the *focus* of the upper end of the ellipsis. Mr. Webb says, p. 56. the altar is 4 foot broad, 16 in length. 4 foot is 2 cubits 2 palms, which at four times measures 16 foot. I believe its breadth is 2 cubits 3 palms, *i. e.* 1 and a half: and that its first intended length was 10 cubits, equal to the breadth of the *trilithon* before which it lies. But 'tis very difficult to come at its true length. 'Tis 20 inches thick, a just cubit, and has been squar'd. It lies between the
two

The Section of Stonehenge looking towards the Entrance.





two centers, that of the compasses and that of the string: leaving a convenient space quite round it, no doubt, as much as was necessary for their ministration.

Mr. *Webb* says, the heads of oxen, and deer, and other beasts have been found upon digging in and about *Stonehenge*, as divers then living could testify, undoubted reliques of sacrifices, together with much charcoal, meaning wood-ashes. Mr. *Camden* says, mens bones have been found hereabouts. He means in the barrows adjacent, and I saw such thrown out by the rabbets very near the temple. But eternally to be lamented is the loss of that tablet of tin, which was found at this place, in the time of King *Henry VIII.* (the *Æra* of restitution of learning and of pure religion) inscrib'd with many letters, but in so strange a character, that neither Sir *Thomas Elliot* a learned antiquary, nor Mr. *Lilly* master of *St. Paul's* school, could make any thing out of it. Mr. *Sammes* may be in the right, who judges it to have been *Punic*; I imagine if we call it *Irish*, we shall not err much. No doubt but it was a memorial of the founders, wrote by the Druids: and had it been preserv'd till now, would have been an invaluable curiosity. To make the reader some amends for such a loss, I have given a specimen of supposed Druid writing, out of *Lambecius's* account of the Emperor's library at *Vienna*. 'Tis wrote on a very thin plate of gold, with a sharp-pointed instrument. It was in an urn found at *Vienna*, roll'd up in several cases of other metal, together with funeral *exuviae*. It was thought by the curious, one of those epistles, which the *Celtic* people were wont to send to their friends in the other world. So certain a hope of a future state had the *Druids* infus'd into them. The reader may divert himself with endeavouring to explain it. The writing upon plates of gold or tin is exceeding ancient, as we see in *Job* xix. 24.

P.31.
 11A7AEC HCT. 1A71AD
 15. 1A7TVR2E. 1A7A7A
 MENEK. 1A7AT71V7A
 3BA. 1A7R7N71. 1A7W1A
 1R1. 1A7A71A1A5. 1A7OBA
 1A7BAVCCV.

Plutarch in his pamphlet *de dæmonio Socratis* tells a similar story. "About the time of *Agessilaus*, they found a brazen tablet in the sepulchre of *Alcmena* at *Thebes*, wrote in characters unknown, but seem'd to be *Egyptian*. *Cbonuphis*, the most learned of the *Egyptian* prophets then, being consulted upon it, confirm'd it, and said it was wrote about the time of *Hercules* and *Proteus* king in *Egypt*. *Tzetzes*, chil. 2. hist. 44. mentions *Proteus* a king in lower *Egypt* by the sea side, pretends he was son of *Neptune* and *Phænicia*, throwing him up thereby to very ancient times, those of the first famous navigators, our *Hercules* and the *Phænicians*. He is said to have lived in the island afterward call'd *Pharos*, from the watch-tower there erected. Here *Homer* sings, that *Proteus* diverts himself with his *phocæ* or sea-calves, most undoubtedly

TAB.
XXXI.

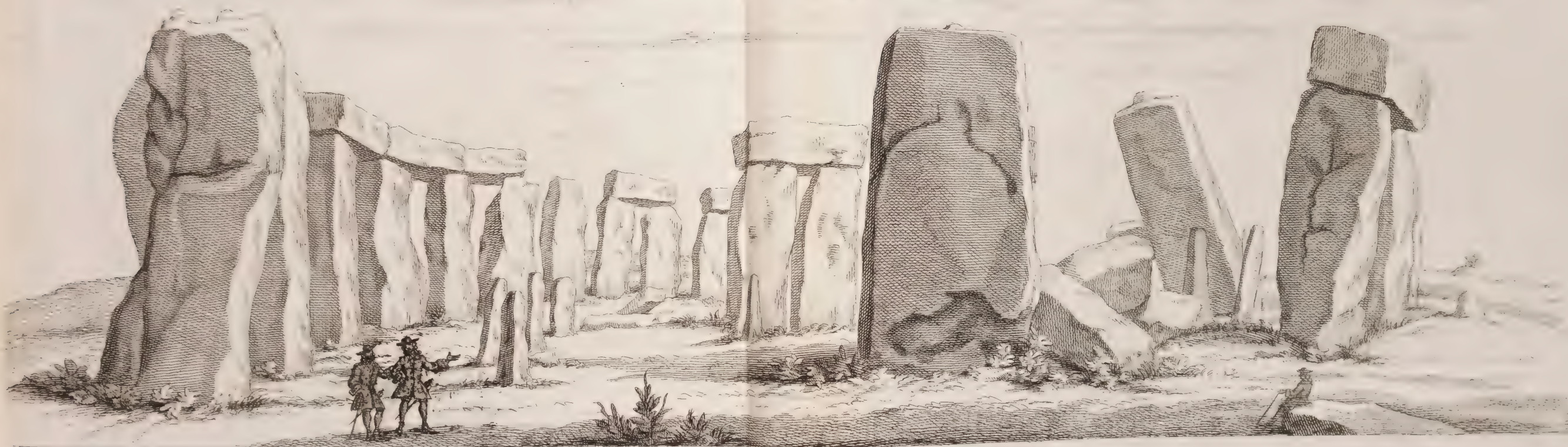
doubtedly his ships. But at that time of day, every thing new and strange was told by the *Greeks* in a mythologic way.

In the year 1635, as they were plowing by the barrows about *Normanton* ditch, they found a large quantity of excellent pewter, as much as they sold at a low price for 5*l.* says Mr. *Aubry* in his manuscript collections, relating to antiquities of this sort. There are several of these ditches, being very small in breadth, which run across the downs. I take them for boundaries of hundreds, parishes, &c. Such as the reader may observe in my *Plate XXXI.* of the barrows in *Lake-field*. I suspect this too was a tablet with an inscription on it, but falling into the hands of the countrymen, they could no more discern the writing, than interpret it. No doubt but this was some of the old *British stan-num*, which the *Tyrian Hercules*, firnam'd *Melcarthus*, first brought *ex Cassiteride insula*, or *Britain*. Which *Hercules* liv'd in *Abraham's* time, or soon after.

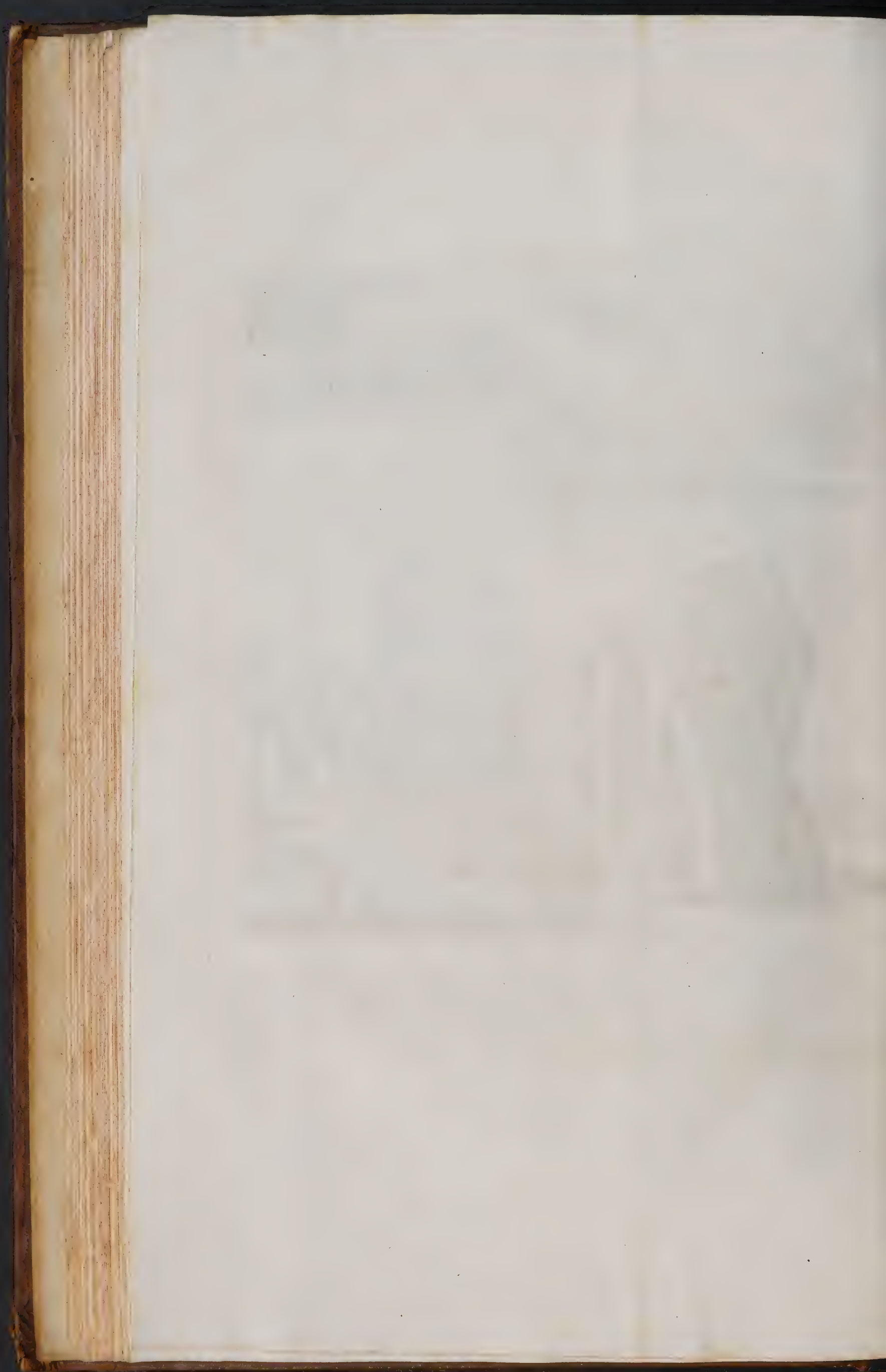
Mr. *Webb* tells us, the Duke of *Buckingham* dug about *Stonehenge*: I fear much to the prejudice of the work. He himself did the like, and found what he imagin'd was the cover of a *thuribulum*. He would have done well to have given us a drawing of it. But whatever it was, vases of incense, oil, flower, salt, wine and holy water, were used by all nations in their religious ceremonies.

Mr. *Thomas Hayward*, late owner of *Stonehenge*, dug about it, as he acquainted Lord *Winchelsea* and myself. He found heads of oxen and other beasts bones, and nothing else. In 1724. when I was there, *Richard Hayns* an old man of *Ambresbury*, whom I employed to dig for me in the barrows, found some little worn-out *Roman* coins at *Stonehenge*, among the earth rooted up by the rabbits. He sold one of them for half a crown, to Mr. *Merril* of *Golden Square*, who came thither whilst I was at the place. The year before, *Hayns* was one of the workmen employ'd by Lord *Carlton* to dig clay on *Harradon* hill, east of *Ambresbury*, where they found many *Roman* coins, which I saw. I suspect he pretended to find those at *Stonehenge*, only for sake of the reward. My friend the late Dr. *Harwood* of *Doctors-Commons* told me, he was once at *Stonehenge* with such sort of *Roman* coins in his pockets, and that one of his companions would have persuaded him, to throw some of them into the rabbit-holes: but the Doctor was more ingenuous. Nevertheless were never so many such coins found in *Stonehenge*, they would prove nothing more, than that the work was in being, when the *Romans* were here; and which we are assured of already. I have a brass coin given me by *John Collins Esq;* collector of the excise at *Stamford*. The heads of *Julius* and *Augustus* averse: the reverse a crocodile, palm-branch and garland. COL. NEM. the colony of *Nemausus* in *France*. It was found upon *Salisbury* plain; and might be lost there before the *Roman* conquest of *Britan* under *Claudius*, by people of *France* coming hither; or in after-ages: no matter which.

July 5 1723. By Lord *Pembroke's* direction, I dug on the inside of the altar about the middle: 4 foot along the edge of the stone, 6 foot forward toward the middle of the *adytum*. At a foot deep, we came to the solid chalk mix'd with flints, which had never been stir'd. The altar was exactly a cubit thick, 20 inches and $\frac{1}{2}$; but broken in two or three pieces by the ponderous masses of the impost, and one upright stone of that *trilithon* which stood at the upper end of the *adytum*, being fallen upon it. Hence appears the commodiousness of the foundation for this huge work. They dug holes in the solid chalk, which would of itself keep up the stones, as firm as if a wall was built round them. And no doubt but they ramm'd up the interstices with flints. But I had too much regard to the work, to dig any where near the stones. I took up an ox's tooth, above ground, without the *adytum* on the right hand of the lowermost *trilithon*, northward. And this is all the account, of what has been found by digging at *Stonehenge*, which I can give.



An inward view of Stonehenge Aug. 1722. from the north.



CHAP. VII.

Of the area round Stonehenge. The bowing stones. The manner of sacrificing.

OF the court round the temple of *Stonehenge*, somewhat is said already, and of the two stones standing within the *vallum*: and of the two cavities remarkable, which have some correspondency therewith. I supposed, they were places, where two great vases of water stood, for the service of the temple, when they perform'd religious rites here. And I endeavour'd to illustrate it by a coin of the city *Heliopolis*. 60 cubits is the diameter of *Stonehenge*, 60 more reaches the inner edge of the circular ditch of the court. The ditch originally was near 30 cubits broad, but thro' long tract of time, and the infinity of coaches, horses, &c. coming every day to see the place, 'tis levell'd very much. The intire diameter of the court, reaching to the outward verge of the ditch, is 4 times 60 cubits, which is about 410 foot. The five outer circles of the ditch are struck with a radius of 80, 90, 100, 110, 120 cubits.

TAB.
XXIII.

Just upon the inner verge of the ditch, at the entrance from the avenue, lies a very large stone, at present flat on the ground. Mr. *Webb*, p. 57. pretends to give us the measure of it, confounding it with the other two before-mention'd to be within the *vallum*, to which they have no relation, no similarity in proportion. This is to favour his notion of three entrances of the *area*, dependant upon his hypothesis of equilateral triangles. He there tells us at the letter F, "the parallel stones on the inside of the trench were four foot broad" and three foot thick; but they lie so broken and ruin'd by time, that their "proportion in height cannot be distinguish'd, much less exactly measur'd." Thus he, but 'tis *invita Minervâ*; for all three stones, in all appearance, are as little alter'd from their first size, as any stones in the work. The two stones within the *vallum* are very small stones, and ever were so. The one stands; the other leans a little, probably from some idle people digging about it. This stone at the entrance is a very great one, near as big as any one of the whole work, and seems too as little alter'd from its original form: only thrown down perhaps by the like foolish curiosity of digging near it. Instead of *Webb's* four foot broad, it's near seven: but to speak in the Druid measure, four cubits. It is at present above 20 foot long. If it stood originally, and a little leaning, it was one of those stones which the *Welsh* call *cwm lechen*, or bowing-stones. However, Mr. *Webb* must falsify the truth very much, in making this and the two former any thing alike in dimension, situation and use. But he does so, much more in the next, which is doubtless a *cwm leche*, still standing in its original posture and place in the avenue. 'Tis of much the like dimension as the other, tho' not so shapely, and stands in like manner on the left hand, or south, of the middle line, of the length of the avenue. I surmise, the Druids consider'd the propriety of making the other a little more shapely than this, because within the *area*, and nearer the sacred fabric. There is the distance of 119 feet between them, to speak properly, 80 cubits. This interval Mr. *Webb* contracts to about 43 foot, and supposes there was another stone to answer it on the right hand, as also another to answer that on the inside the ditch. And he supposes the like of those before-mention'd, both within and without the ditch, at his two fancy'd entrances. But of these, there is *nec vola nec vestigium*, and I dare say, never was. This stone has a hole in it, which is observable of like stones, set thus near our like temples: as we shall see in the progress of this work. The stone is of 24 foot in circumference, 16 high above ground, 9 broad, 6 thick. The use of it I can't certainly tell; but I am inclin'd to think,

K

that

that as part of the religious worship in old patriarchal times, consisted in a solemn adoration, or three silent bowings: the first bowing might be perform'd at this stone, just without the ditch, the second perhaps at the next stone, just within the ditch. Then they turn'd by that stone to the left hand, as the manner was, in a procession round the temple, both the priests and animals for sacrifice. At those two stones and water-vases, probably there were some washings, lustrations, or sprinklings with holy water, and other ceremonies, which I don't pretend to ascertain. Then upon the entry into the temple, perhaps they made the third bow, as in presence of the Deity. After this, in the *court*, we may suppose the priests prepar'd the hecatombs and customary sacrifices. If that great stone just within the ditch, always lay, as it does now, flat on the ground, and *in situ*, (which I am not unwilling to believe) then, I apprehend, it was a table for dressing the victims. *Ezekiel*, in describing the temple of *Jerusalem*, speaks of such in the entry, xl. 30, 40, 41, 42, 43.

'Tis just to think, the ancient form of sacrificing here, like that of the *Romans*, *Greeks* or elder nations, was pretty much the same as that among the *Jews*, and *that* as in patriarchal times; and in short, no other than the original practice of mankind, since the first institution of sacrifices, at the fall. Therefore we shall subjoin it from *Homer's* description, in *Iliad* I. It quadrates extremely well, in all appearance, with the place and temple before us.

Straightway in haste, a chosen hecatomb
To God, prepar'd, the well-built altar round,
They place in order. Then their hands they wash,
And take the salted meal. Aloud the priest,
With hands uplifted, for the assembly prays.
After the prayers, they wav'd the salted meal,
And then retiring slay the animals.
The skins being stript, they cut off both the thighs,
And cover them with cawl; first offer'd crude.
The priest then burns a part on plates, † thereon red wine,
Libation pour'd. The ministring young men
Stand by him, with their five-fold spits in hand.
But when the thighs are burnt, out of the rest
Entrails and flesh, harlets and stakes they make,
Upon the spits transfixt. Then roasted well
They set all forth. After the duty done;
A feast they next prepare. Plenty of food
Distributed around, chearful repast.
Banquet being o're, the youths huge goblets crown,
And fill to all in cups. Then sacred hymns
Sung to the Deity, conclude the day.

† In another place he adds,

With choice cloven bits of wood,
Without leaves—————

These are most ancient rites, symbolical of the purity of the sacrifice of the *Messiah*, pointed at by, and deriv'd from the *Mosaic* dispensation, where every thing of sacred purpose was to be perfect.

Thus much is sufficient to give the reader an idea of the ancient manner of sacrificing, such, no doubt as was practis'd at this very place entirely the *Hebrew* rite. I suppose only the priests and chief personages came within the *area*, who made the procession with the sacrifices along the avenue. The multitude kept without, on foot or in their chariots.

A direct view of the Remains of the adytum of Stonehenge.



Stukeley delin.

A. Watts sculp.

Stu.

C H A P. VIII.

Of the Avenue to Stonehenge.

THE Avenue of *Stonehenge* was never observ'd by any who have wrote of it, tho' a very elegant part of it, and very apparent. It answers, as we have said before now, to the principal line of the whole work, the north-east, whereabouts the sun rises, when the days are longest. *Plutarch* in the life of *Numa* says, the ancients observ'd the rule of setting their temples, with the front to meet the rising sun. *Promachidas* of *Heracleum*, and *Dionysius Thrax* take notice of the same thing. And this was done in imitation of the *Mosaic* tabernacle and *Solomon's* temple: probably a patriarchal rite. This avenue extends itself, somewhat more than 1700 feet, in a strait line, down to the bottom of the valley, with a delicate descent. I observe the earth of the ditches is thrown inward, and seemingly some turf on both sides, thrown upon the avenue: to raise it a little above the level of the downs. The two ditches continue perfectly parallel to the bottom, 40 cubits asunder. About midway, there is a pretty depression, natural, which diversifies it agreeably. *Stonehenge*, I said, is not on the highest part of the hill. I found, the reason, why the Druids set it just where it is; because it is precisely 1000 cubits from the bottom to the entrance of the *area*. When I began my inquiries into this noble work, I thought it terminated here, and Mr. *Roger Gale* and myself measur'd it so far with a chain. Another year, I found it extended itself much farther. For at the bottom of the valley, it divides into two branches. The eastern branch goes a long way hence, directly east pointing to an ancient ford of the river *Avon*, called *Radfin*, and beyond that the vista of it bears directly to *Harradon* hill beyond the river. The western branch, from this termination at the bottom of the hill 1000 cubits from the work at *Stonehenge*, as we said, goes off with a similar sweep at first; but then it does not throw itself into a strait line immediately, as the former, but continues curving along the bottom of the hill, till it meets, what I call, the *curfus*. This likewise is a new unobserv'd curiosity belonging to this work, and very much enlarges the idea we ought to entertain, of the magnificence and prodigious extent of the thing. The temple which we have been hitherto describing, considerable indeed as it really is, in itself; yet now appears as a small part of the whole. I shall therefore describe all these parts separately, to render them more intelligible: and then show their connection, and what relation they have, to one another, as well as I can. But it is not easy to enter at once, into the exceeding greatness of thought, which these people had, who founded it; bringing in all the adjacent country, the whole of nature hereabouts, to contribute its part to the work. Therefore I shall discourse of it backward and forward; first going from *Stonehenge* to its termination, or more properly its beginning, and then return again. Explaining all the way, what is its present condition, and what, 'tis reasonable to suppose, was its original, when the Druids made their first design. This together with the several views I have drawn of it, will give us nearly as good a notion of the whole, as we can at this day expect, and perhaps preserve the memory of it hereafter, when the traces of this mighty work are obliterated with the plough, which it is to be fear'd, will be its fate. That instrument gaining ground too much, upon the ancient and innocent pastoral life; hereabouts, and everywhere else in *England*: and by destructive inclosures beggars and depopulates the country.

At the bottom of the valley, and the end of the strait part of *Stonehenge* avenue, 1000 cubits from *Stonehenge*, as we said, the eastern wing of the avenue turns off to the right, with a circular sweep, and then in a strait line

TAB.
XXVIII.

TAB.
XXVIII.

TAB.
XXVI.

line proceeds eastward up the hill. It goes just between those two most conspicuous groups of barrows, crowning the ridge of that hill eastward of *Stonehenge*; between it and *Vespasian's* camp, separated from them both by a deep valley on each side. These two groups of barrows are called generally the seven king's graves, each. I call that most northerly, the old seven kings graves, for there are really 7, tho' but 6 most apparent; they are all set at greater distance, all broader, flatter, and as it is most reasonable to suppose, older than the other. The other are set closer together, of a more elegantly turn'd figure, campaniform, and in all appearance, much later than the former. Therefore I call these, being southward and directly between *Stonehenge* and the town of *Ambresbury*, the new seven kings barrows. Of the seven old, the most northerly one and probably the oldest, is exceeding flat and as it were, almost sunk into the earth with age; so that it is scarce visible at a distance. The avenue runs up to the top of the hill, just between them: and they make as it were wings to it, and I believe were design'd as such, when set there. When the avenue first turns off in the valley, it is much obscur'd by the wheels of carriages going over it, for a great way together: for this is the road to *Lavington*. Nevertheless a curious eye, without difficulty, sees all the traces of it sufficiently, till it is got higher up the easy ascent of the hill, and out of the common road. Then it is very apparent and consists of the two little ditches as before, (when coming directly from *Stonehenge*) exactly parallel, and still 40 cubits asunder. And it is made with the same degree of variation, or about 6 degrees southward from the true east point. So that it is evident again, the Druids intended it should go full east, but their compass by which they set it, varied so much at that time, according to my opinion of the matter. To perpetuate the mark of it as much as I can: I measured the distance of it from the southern ditch thereof, to the ditch of the nearest *i. e.* most northerly of the new 7 kings barrows, and when in the right line of those 7 barrows: it is 257 feet. I know not whether there was any design in it, but it is exactly 150 cubits. From the northern ditch of the avenue here, to the nearest of the old seven kings barrows, is 350 foot; which is exactly 200 cubits.

TAB.
XXIV.TAB.
XXVII.

Whilst we are here upon the elevation of this hill, between these two groups of barrows, 'tis 2700 feet from the beginning of this wing of the avenue at the bottom of the valley, where it commences. It still continues in the very same direction eastward, till unfortunately broke off by the plow'd ground, 300 feet from hence. This plow'd ground continues for a mile together, as far as the river's side at *Ambresbury*. So that 'tis impossible to trace it any farther. The first plow'd field, that southward, is Mr. *Hayward's*; the other is of a different estate, call'd *Countess's-farm*. And the plowing of these two go on at right angles one of another. That piece on the north side of the avenue, of the latter tenure, goes along the line of the avenue, is long and narrow, and has (as usual with greedy farmers) encroach'd upon and swallow'd up so much of the length of the avenue. And that amounts to 750 feet more in length, which must certainly be added to the avenue. This is all along the eastern declivity of the hill we are upon, that of the twice seven kings graves, and reaches near the bottom of the valley, between it and the hill whereon stands *Vespasian's* camp. Now reason and the judgment I have got in conversing with works of this kind, tell me, the founders would never begin this avenue at the bottom of a valley, but rather on a conspicuous height, which is visible from a great distance of country round. We must suppose the intent of the avenue was to direct the religious procession to the temple; and that at the beginning of it, they made fires early in the morning of that day, when they held their grand festivals, to give notice to all the adjacent country. Therefore when we cross this valley still eastward, with the former direction of the compass, and mount that next hill, whereon stands *Vespasian's* camp: we find exactly such a place as we could wish, and extremely suitable to that purpose. For it com-

mands



Inward View of Stonehenge from the high altar. Aug. 1722.



mands a very extensive prospect both upwards and downwards of the river, and on the other side of it, for many miles; all about that part of the country where it is highly reasonable to think the old *Britons* liv'd, who frequented this temple. This eminence is north of *Vespasian's* camp, north-west from *Ambresbury* church. Here is a very large scene of the country taken in. It has a fine gentle rise for half a mile and more, even quite from the ford at *Radfin*. You see the most delightful river *Avon* flank'd with villages on both sides, from almost as far as new *Sarum*, and then to the head of it, 5 miles off. It was the custom of the Druids to give notice, by fires, of the quarterly days of sacrifice. Thus the Druids in *Ireland* before christianity, us'd to kindle a fire call'd in their language *Tlachdgha*, on *All saints* eve, to perform a general sacrifice: as Mr. *Llwyd* mentions in his *Irish* dictionary. Mr. *Toland* speaks of others too. I observ'd there has been a bank across the bottom of the valley, for the more easy passage of the religious ceremony, and this much corroborates my conjecture of the avenue reaching hither.

Plate XXIV. explains all that I have last said about this avenue, and shews its direction to *Haradon* Hill, on the other side the river.

TAB.
XXIV.

I am apt to believe from the conformity I have observ'd in these works, that there was a *facellum* or little temple here upon this hill, where the avenue began. We suppose this might easily be destroy'd when they began to plow here, being so near the town. I have found several of these kind of large stones, either travelling to *Stonebenge*, or from it. One as big as any at *Stonebenge*, lies about 3 miles off northward, in *Durington* fields. Another in the water at *Milford*, another at *Figbelden*; they seem to have been carried back to make bridges, mildams or the like, in the river. There is another in the *London* road, east from *Ambresbury*, about a mile from the town. Another in the water at *Bulford*. A stone stands leaning at *Presbute* farm near the church, as big as those at *Stonebenge*. What confirms me in the conjecture that there was a *facellum* here originally, is, that an innumerable company of barrows on the opposite hill, on the other side of the river coming down *Haradon*, and in the line of the avenue seem to regard it; as is usual in these works. For those barrows are not in sight of *Stonebenge* itself, by reason of the interposition of the hill whereon stand the double groups of seven king's graves. And even those two groups seem to regard this little temple as well as the great one, curving that way. The distance from hence to *Stonebenge* is 4000 cubits.

TAB.
XXIV.

In order to have a just notion of this avenue, it is necessary to go to the neighbouring height of *Haradon* hill, on the other side the river. The largest barrow there, which I call *Hara's* and which probably gave name to the hill, is in the line of the avenue; the ford of *Radfin* lying between, as we see in the last *Plate*. I stood upon this hill May 11. 1724. during the total eclipse of the sun, of which I gave an account in my *Itinerarium*. Here is a most noble view of the work and country about *Stonebenge*. Whoever is upon the spot cannot fail of a great pleasure in it; especially if the sun be low, either after rising or before setting. For by that means the barrows, the only ornaments of these plains, become very visible, the ground beyond them being illuminated by the suns flaunting rays. You see as far as *Clay-hill* beyond *Warminster* 20 miles off. You see the spot of ground on the hill, whereon stands *Vespasian's* camp, where I conjecture the avenue to *Stonebenge* began, and where there was a *facellum*, as we conceive. From hence to that spot a valley leads very commodiously to *Radfin*, where the original ford was.

TAB.
XXVI.

This *Radfin-farm* seems to retain its *Celtic* name: meaning a ford or passage for chariots, the old way of carriage here used. *Rbedeg currere*, *rbedegfain curfitare*, in *Irish* *reathaim*. *Fin* in the old *Irish*, is white. It regards the chalky road which went up from the ford. 'Tis a pretty place, seated in a flexure of the river, which from hence seems to bend its arms both ways, to

L

embrace

embrace the beginning of the avenue. The place is very warm, shelter'd from all winds, and especially from the north. I am persuaded it was originally a seat of an Archdruid or Druid. See Mr. Toland discoursing of the Druids houses, p. 111. The nuns of *Ambresbury* too had a chapel there. The ford is now quite difus'd, because of the bridge by the town's end; and the road of it is foreclos'd by hedgerows of pastures on both sides the lane, leading northwards from *Ambresbury* to north *Wiltshire*. This road lying between *Radfin* and the beginning of *Stonebenge* avenue, is sweetly adorn'd with *viorna*. We are supposed now to stand on the *tumulus* of *Hara*, an old *Irish* royal name, and possibly the king who was coadjutor in founding *Stonebenge*, who lived, it's likely, in the eastern part of *Wiltshire*: for which reason they directed the avenue this way.

Et nunc servat honos sedem, tuus, ossaque nomen.

Here are very many barrows upon this side of the hill, all looking toward the sacred work. Hence we survey *Ambresbury*, *Vespasian's* camp, and *Stonebenge*, the *curfus*, and little *Ambresbury*. Likewise a very ancient barrow which answers to that of *Vespasian's* camp, seeming to be plac'd here with some regularity and regard to the *facellum* at the beginning of the avenue. This is a long barrow, which I suppose the Archdruids who liv'd at *Radfin*, and perhaps the chief person concern'd in projecting the magnificent work. The reader must indulge me the liberty of these kind of conjectures; there is no evidence positive left in such matters of great antiquity. I have some little reason for it, which I shall mention when we speak of the barrows. There is this present use, to affix thereby names to things, that we may talk more intelligibly about them.

TAB. XXV. We are next to advance down *Haradon*-hill in the same direction, nearer *Radfin*, from whence I drew *Plate XXV*. This valley leads us very gently to the river.

———*Qua se subducere colles*
Incipiunt, mollique jugum demittere clivo
Usque ad aquam.——— Virg.

TAB. XXVI. This and the two views in *Plate XXVI*. give us a good notion of the country on this side. There are seven barrows together, in the road from *Ambresbury* to *Radfin*, one great one and six little ones, which regard the *facellum*, but cannot possibly to *Stonebenge*. This was a family burying-place probably of some considerable personage, who liv'd at *Ambresbury*. These plates show us too, the avenue marching up the next hill, where the old and new seven kings barrows receive it again, as wings to it. This is shown more distinct in the next plate, TAB. XXVII. where the corn ground has began to encroach upon it. I could scarce forbear the wish,

Pereat labor irritus anni.———

TAB. XXIV. XXVIII. When you are gone a little farther toward *Stonebenge*, and arriv'd at the top of the hill, if you turn back you have the view presented to you like that TAB. XXIV. beyond A the beginning of the avenue, is *Radfin*, beyond that *Haradon*. The prospect forward, toward *Stonebenge*, is shown TAB. XXVIII. There you see the union of the two wings of the avenue, at the commencement of the strait part of it C. Again, you may observe the nature of the west wing of the avenue, going with a continued curve round the bottom of the hill, till it enters the *Hippodrom* or *curfus*. At a distance you see *Yansbury* camp, thought to be another of *Vespasian's*. Next you descend into the valley to the union of the wings of the avenue, and ascend the agreeable part of



An inward view of Stonehenge from behind y^e high Altar looking towards the grand entrance A little oblique Aug. 1722.
A the altar.



St.

An.

of it, to the temple. Along here went the sacred pomp. How would it delight one to have seen it in its first splendor!

—*Jam nunc solennes ducere pompas
Ad delubra juvat, cæcosque videre juvencos.* Virg.

I have often admir'd the delicacy of this ascent to the temple. As soon as you mount from the bottom, 'tis level for a great way together: and the whole length of it is a kind of ridge, for it slopes off both ways from it on each side; so that the rain runs off every way. Just about half way there is a depression, as a pause or foot pace, showing one half of the avenue ascending, the other descending, both magnificent, in the ancient gusto. There was a temple of *Jupiter Labradæus* near *Mylasa* a city of *Caria*, much frequented. The way leading thither was called sacred, and pav'd 60 furlongs, thro' which their procession went. *Philostratus* says, you went to the temple of *Diana* at *Ephesus*, by a stone portico of a *stadium*. *Pausanias* in *Phocis* says, the avenue to the temple of *Minerva Cranea* near *Elatea* is ascending, but so gently that it is imperceptible. Again in Chap. X. we read of a pav'd way, to the oracle at *Delphos*. But the natural pavement of our avenue is much finer. I take notice, that *Jupiter Labradæus* was a statue holding a halbard in his hand, which instrument like a *securis* or amazonian ax, was as a scepter to the *Lydian* kings. And apparently our *English* halbard is the very word, with an asperate way of pronunciation prefix'd, *Labrada*. So our Druids carried about a sharp brass instrument which we often find, call'd a celt, (I know not whence) with which they us'd to cut the *Mistletoe*, at their great festival in mid-winter. I have represented one hanging at our Druids girdle, in TAB. I. it was to be put into the slit at the end of his staff, when used. But of this hereafter. Now with the *Poet* in his celebrated *Ode*

—*Quibus
Mos unde deductus per omne
Tempus, Amazonia securi
Dextras obarmet, quærere distuli:
Nec scire fas est omnia—* Horat.

being arriv'd again at *Stonehenge*, from the last print, TAB. XXVIII. though small, we may see the beauty of the curve in the outer circle of that work, especially from the avenue, when the eye is below it. We observe the same in the grand front view. TAB. V.

And now we are return'd to the sacred fabric, we will discourse a little upon these temples in general, and so conclude this chapter.

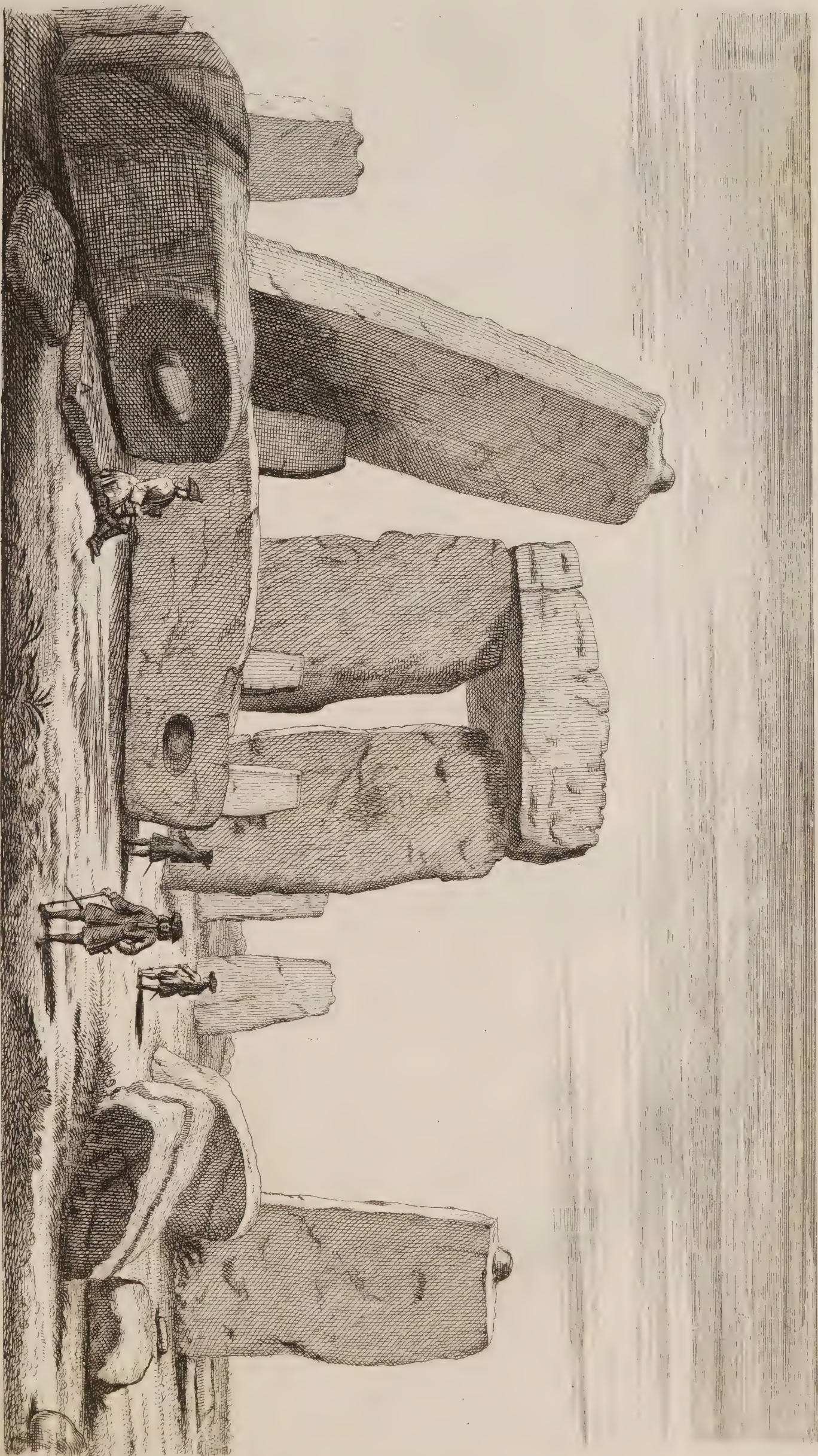
In *Macrobius Saturn.* I. 18. mention is made of a famous round temple in *Thrace*, where they celebrate most magnificent religious rites. It is upon the hill *Zilmissus*. The temple is open at top. I suppose like ours, not a little round hole like as in the *Pantheon*, nor is it a small round *cellum* like those little round temples at *Rome* to *Romulus*, to *Vesta*, &c. It is not reasonable to think they should build a *Pantheon* in *Thrace*, nor can I understand it otherwise, than that, it was like our *Stonehenge*, and in truth an ancient patriarchal structure of a primitive model. The Deity here worshipp'd was call'd *Sabazius* says he, some make him *Jupiter*, some the sun, some *Bacchus*. These are the first perversions of the *Jehovah* of the *Jews*. In my Judgment, the name *Sabazius* is a corruption of the *Hebrew* name of God *יהוה sabaoth*, *Deus exercituum*, a title that would well suit the warlike *Thracians*. In time Idolatry debas'd every thing. When they perform'd the religious rites of *Bacchus*, they cried *Evohe*, *Sabbai*, and call'd him *Evius*, *Evan*, *Sabazius*, &c. *Evohe* is a corrupt manner of pronouncing *יהוה Jehovah*, and this sacred cry is truly

truly no other than what frequently occurs in holy scripture. יהוה צבאות *Jebo-vah Sabaoth*. He is the king of glory, *Psalms* xxiv. 10. But I have discoursed on this head in my *Paleographia Sacra* N^o I. which will be continued.

Diodorus Siculus in his Book II. mentions a very eminent temple of a round form, among the *Hyperboreans*, as he calls them, who inhabit an island situate in the ocean over-against *Gaul*, which is not less than *Sicily*. He gives an odd account from thence mix'd with fable, and seemingly some reports of *Stonehenge* itself.

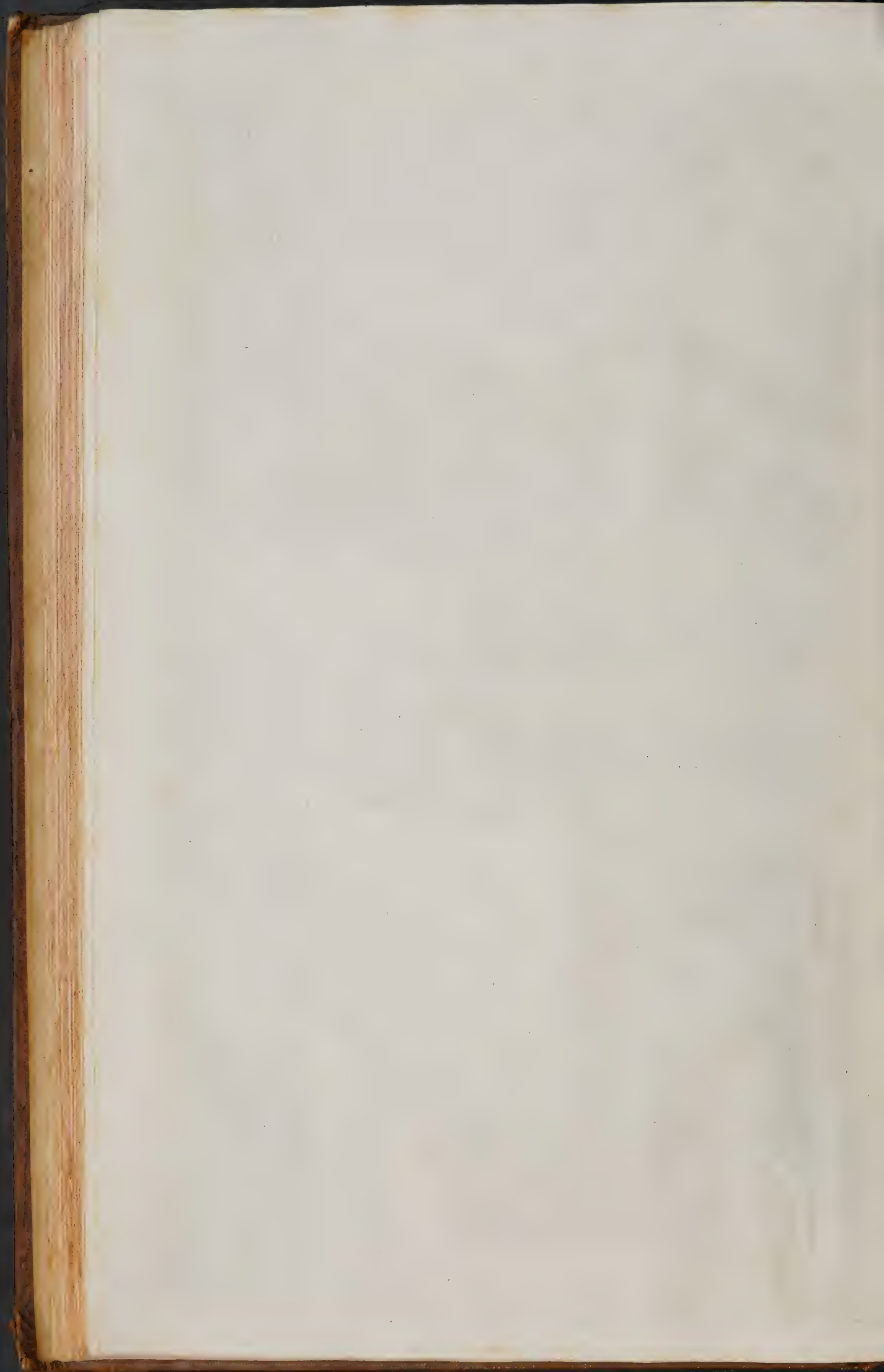
Mr. *Toland* is confident, this hyperborean region is our *Schetland* isles, whence *Abaris* the Druid and hyperborean philosopher, famous in *Grecian* story. Whilst I am writing this, *March* 6. 1739-40. we had an account read before the *Royal Society*, much confirming Mr. *Toland's* notion; speaking of the admirable temperature of the air there, not subject to such extremities, such sudden changes, as even in *Britain* itself. There are such temples as ours there.

Arnobius in VI. speaking of the origin of temples, "We don't, says he, make temples to the Gods, as if we design'd to shelter them from the rain, the wind, the sun: but that we may therein present ourselves before them, and by our prayers, after a sort, speak to them as if present." We may well affirm this of our temple, built after the manner of the patriarchal ones, tho' probably an improvement, and somewhat more magnificent. Ours consists of two ovals and two circles. Many in our island, which I suppose older than *Stonehenge*, consist of one oval, or niche-like figure made of three stones only, (of which our *adytum* is a more magnificent specimen) and a circle of rude stones fix'd in the ground; of which our work, crown'd with a circular cornice, is a more magnificent specimen. Sometime I meet with a niche without a circle, sometime a circle without a niche. We may well say, the circle is analogous to our chapels, churches, or cathedrals, according to their different magnitude; the niches correspond to our choirs, altars, and more sacred part of the sacred building, the more immediate place of the residence of the Deity. They are what now the *Turks* and *Arabians* call the *kebla*, deriv'd, as we said before, from the patriarchal practice, and particularly from the great patriarch *Abraham*. I doubt not but the altars which he and his posterity made, mention'd in scripture, were a stone upon the ground before three set in a niche-like figure, and the whole inclos'd in a circle of stones. At other times they set only one stone for a *kebla*, as sometime our ancestors did likewise. This practice was propagated generally among all ancient nations. Among many it was forgotten, or not practis'd, where they had but little religion at all. Among others, after idolatry had prevail'd with them, they thought all former manners of worship like their own, and mistook the stones which were *kebla's* or places of worship, for the objects of worship. Hence *Maximus* of *Tyre* says, the *Arabians* worshipp'd he knew not what, for he saw only a great stone. Which, no doubt, was the *kebla* toward which they directed their devotion, as they had learnt from *Abraham*, or the like patriarchal ancestors. So *Pausanias* in *Achaicis* says, the ancient *Greeks* worshipp'd unhewn stones instead of statues; more particularly among the *Pharii*, near the statue of *Mercury*, were 30 square stones, which they worshipp'd. If our author could not make his narration agreeable to common sense, he might well mistake this ancient patriarchal temple, somewhat like ours of *Stonehenge*, for a circle of deities: he himself being a stranger to any other than image-worship. I shall handle this matter more largely hereafter, and now let us descend again from the temple to the *curfus*. Only I would close this chapter with this short reflection. This avenue is proof enough (if there needed any) that our work is a temple, not a monument, as some writers would have it. But it requires no formal confutation.



Stukeley del.

An inward View of STONEHENGE. AA. the altar.
or Side view of the cell.



CHAP. IX.

Of the Cursus. Games exercis'd on holy festivals. The Druids understood geometry.

ABOUT half a mile north of *Stonehenge*, across the first valley, is the *cursus* or *hippodrom*, which I discover'd *august* 6. 1723. 'Tis a noble monument of antiquity: and illustrates very much the preceding account of *Stonehenge*. It was the universal custom, to celebrate games, feasts, exercises and sports, at their more publick and solemn meetings to sacrifice. Which was done quarterly and anniverfarily, at certain stated seasons of the year. *Macrob. Satur.* I. says, "Upon holy days dedicated to the gods, there are sacrifices, " feasts, games and festivals. For a sacred solemnity is, when sacrifices are " offer'd to the gods, or holy feastings celebrated, or games perform'd to their " honour, or when holy days are observ'd." This great work is included between two ditches running east and west in a parallel, which are 350 foot asunder. When I mention 350 foot, I speak in the gross, and as we should set it down in an *English* scale: but if we look into *Plate VI.* where I have given a TAB. VI. comparative view of our *English* foot, and the most ancient cubit; at first sight we discern, this measure means 200 of the Druid cubits. This *cursus* is a little above 10000 foot long: that is, it is made of 6000 Druid cubits in length. A most noble work, contriv'd to reach from the highest ground of two hills, extended the intermediate distance over a gentle valley: so that the whole *cursus* lies conveniently under the eye of the most numerous quantity of spectators. To render this more convenient for sight, it is projected on the side of rising ground, chiefly looking southward toward *Stonehenge*. A delightful prospect from the temple, when this vast plain was crouded with chariots, horsemen and foot, attending these solemnities, with innumerable multitudes! This *cursus*, which is two miles long, has two entrances (as it were:) gaps being left in the two little ditches. And these gaps, which are opposite to each other, in the two ditches, are opposite to the strait part of *Stonehenge* avenue.

I mention'd before, that at the bottom of the strait part of *Stonehenge* avenue, in the valley, the avenue divides itself into two parts. One goes directly east toward *Radfin*, the other goes northwestward, and enters our *cursus* nearly at the same distance west from the gaps or entrances before-mention'd: as those gaps are from the east end of the *hippodrom*. These gaps being at a convenient distance from that east end, may be thought to be in the nature of distance posts. It seems to me, that the turf of the adjacent ground on both sides, has been originally taken off, and laid on the whole length of this *cursus*, because it appears somewhat higher in level. Tho' this was an incredible labour, yet a fine design for the purpose of running. The earth of the *vallum* is likewise thrown inward. TAB. XXVIII.

The east end of the *cursus* is compos'd of a huge body of earth, a bank or long barrow, thrown up nearly the whole breadth of the *cursus*. This seems to be the plain of session, for the judges of the prizes, and chief of the spectators. The west end of the *cursus* is curv'd into an arch, like the end of the *Roman circus's*. And there probably the chariots ran round, in order to turn again. And there is an obscure barrow or two, round which they return'd, as it were, a *meta*. TAB. XXIX.

This is the finest piece of ground that can be imagin'd for the purpose of a horse-race. The whole is commanded by the eye of a spectator in any part. In the middle is a valley, and pretty steep at present: yet only so, as that a

British charioteer may have a good opportunity of showing that dexterity, spoken of by *Cæsar*. But the exquisite softness of the turf prevents any great damage by a fall. The ground of it hereabouts declines somewhat northward. The main part of this *hippodrom* is upon a gentle ridge running east and west. This render'd the place cooler.

TAB.
XXIX.

On the southern ridge, toward the west end of it, are many considerable barrows: but none towards the east end, for that would obstruct the view of *Stonehenge*. There are many barrows but of no considerable bulk, on the north-side, upon the extensive ascent, toward the great north long barrow. This magnificent work of the *curfus* is drawn due east and west: except a small variation of 4 or 5 degrees southward from the east. If we measure along the bank, from the eastern *meta*, at 700 cubits exactly, we come over against the middle line of the strait part of the avenue to *Stonehenge*: 500 cubits further conducts us to the gaps or opposite entrances, I before mention'd; which we suppose as distance posts. The whole interval between the eastern *meta* and these gaps, is 1200 cubits. At 1000 cubits more, we come to the place where the west wing of the avenue enters the southern ditch of the *curfus*. That west wing too, is just 1000 cubits long to its union, with the strait part of *Stonehenge* avenue. Likewise the strait part of *Stonehenge* avenue is just 1000 cubits long, as mention'd in its proper place. This west wing begins,

TAB.
XXVIII.

in the bottom of that valley, which crosses the middle of the *curfus* and sweeping along by the bottom of the hill, in a gentle curve, meets with the lower end of the strait part of *Stonehenge* avenue, where the wing or avenue unites to it, with an equal angle. So that the whole work is laid out with great judgment and symmetry; and curiously adapted to the ground, which was well consider'd, before the plot was mark'd out, by the first surveyors. From the bottom of the valley crossing the middle of the *curfus*, to the western *meta* is 3800 cubits more, making in the whole 6000 cubits. The north end of the eastern *meta* does not extend so far as the northern bank of the *curfus*: I suppose, the reason is, that there might be liberty that way, to stop the horses, at the end of the course. Therefore they set out, on the south side of the *curfus* and return'd by the north side. I observe the ditch and bank towards the eastern end of the *curfus* much obscur'd, by the trampling of men and horses, frequenting the spectacles here: this being the most throng'd.

TAB.
XXX.

The *Curfus* is directly north from *Stonehenge*: so exactly, that the meridian line of *Stonehenge* passes precisely thro' the middle of the *Curfus*. And when we stand in the grand entrance of *Stonehenge* and observe the two extremities of the *Curfus* the eastern and western *meta*, they are each exactly 60 degrees from the meridian line; on each hand: making a third part of the circle of the horizon. By which we see, the Druids well understood the geometry of a circle, and its measure of 360 parts.

Pausanias in *Beotic*. says, 'among the *Thebans*, by the gate *Prætis* is the *Gymnasium* of *Iolaus* and likewise the *stadium*, which is a bank of earth 'thrown up, such as that at *Olympia* and of the *Laurii*. In the same place is 'the heroical monument of *Iolaus*. A little beyond, to the right is the *hippodrom*, and in it *Pindar's* monument. The same author in *Arcad.* VIII. writes, 'that before the walls of *Mantineæ*, in a field, was a *stadium* made for horse-races, in honour of *Antinous*. Not far from it was the temple of *Neptunus equestris* and others.' So that we see it was the manner of the ancient *Greeks* thus to define their places for sports by banks of earth, and that near their temples.

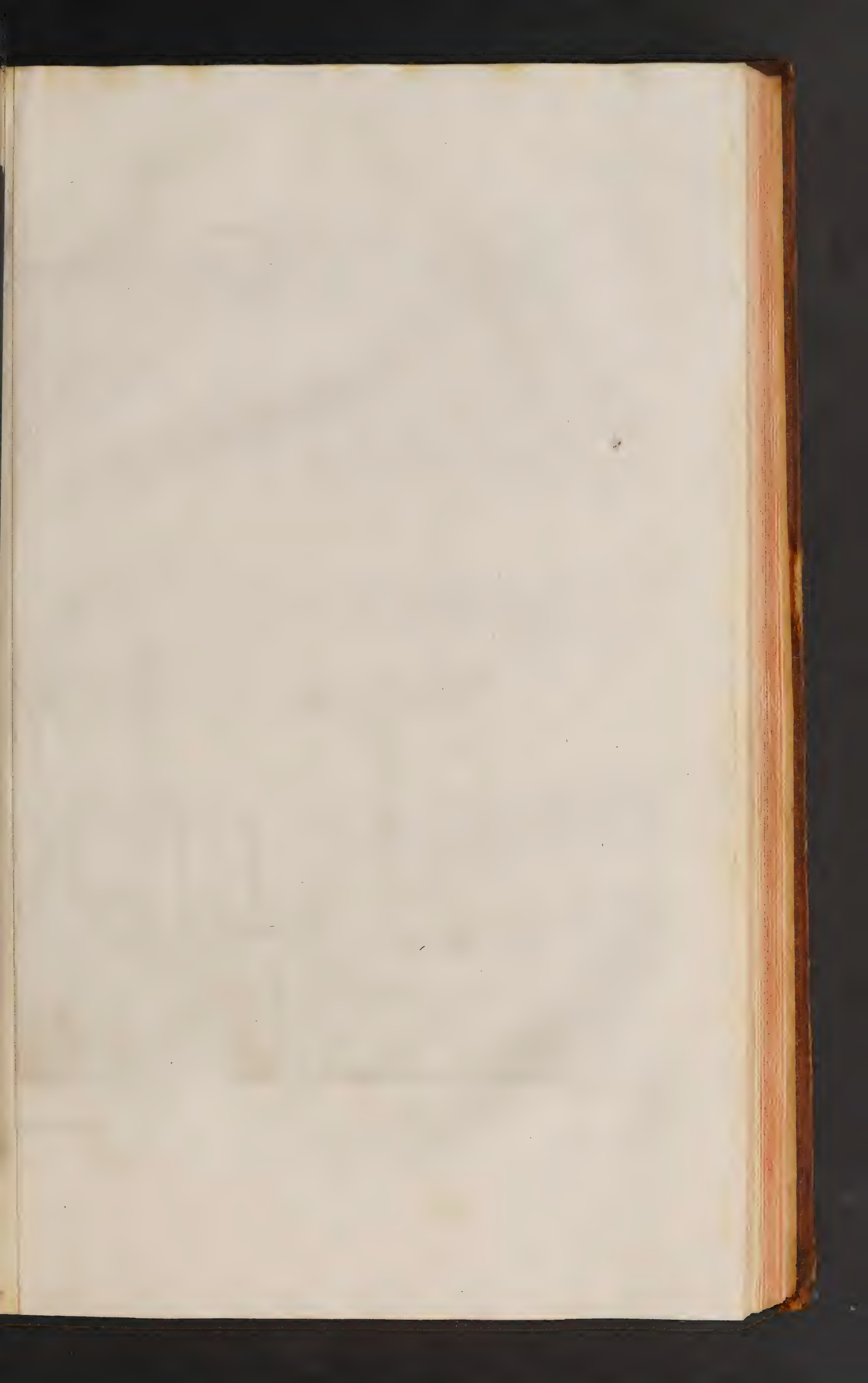
After the *Romans* had borrow'd the use of the *British* chariots for travelling and the like, they us'd them too in the *Circensian* games. Thus *Sidonius Apollinaris* his poem upon it, *Lib.* XXII.

*Instant verberibus simul regentes,
Jamque & pectora prona de covinno
Extensi rapiuntur.*—————

Again,



An inward view of the Cell obliquely.





Stukeley de

Again,

*Tunc cætus juvenum sed aulicorum
Elæi simulachra torva Carapi
Exercent, spatiantibus quadrigis.
——tandem murmura buccinæ strepentis
Suspensas tubicen vocans quadrigas,
Effundit celeres in arva currus.
Hinc agger sonat, hinc Arar resultat,
Hinc se se pedes atque eques reflectit,
Stridentum & moderator essedorum.*

Such, we may well imagine, was the scene of this place, in ancient days. And as the poet mentions the river *Arar*, I may take notice, in passing, that I have seen, several other places of sports and racings, which I take to have belong'd to the ancient *Britons*. As particularly those two great banks call'd *Rawdikes* in the meadow near *Leicester*, which spectators look on as unaccountable. Another such work, I have seen in the meadow by *Dorchester*, the ancient *Roman* city and episcopal see, in *Oxfordshire*. Both are by the side of rivers. Another upon the river *Lowther* by *Perith* in *Cumberland*.

These places by rivers, were more agreeable to the *Greek* taste, as in a hotter country. Another like place of sports, was in the chalky valley just without the town of *Royston*, on the south side of it, by the *London* road. The old *Roman* road there, or *Hermen-street* passes over one corner of the work, as being of later date. I may, perhaps, describe these more largely, another time. We read in *Homer* and *Virgil* that races were celebrated at funerals.

CHAP. X.

Of the barrows, or sepulchral tumuli about Stonehenge. Generally set in groups, which are family burial places; and in sight of Stonehenge. They are single burial places. How the body is posited. What has been found in digging into these barrows.

I COME in the last place to speak of the barrows, observable in great numbers, round *Stonehenge*. We may very readily count fifty at a time, in sight, from the place; easily distinguishable: but especially in the evening, when the sloping rays of the sun shine on the ground beyond them. These barrows are the artificial ornaments of this vast and open plain. And it is no small entertainment for a curious person, to remark their beauties, their variety in form and magnitude, their situation. They are generally of a very elegant *campaniform* shape, and done with great nicety. There is likewise a great variety in their shape, and turn, and in their diameters, in their manner of composition. In general, they are always upon elevated ground, and in sight of the temple of *Stonehenge*. For they all regard it. This shews, they are but superficial inspectors of things, that fancy from hence, great battels on the plain; and that these are the tumultuary burials of the slain. Quite otherwise; they are assuredly, the single sepulchres of kings, and great personages, buried during a considerable space of time, and that in peace. There are many groups of them together, and as family burial places; the variety in them, seems to indicate

cate some note of difference in the persons there interr'd, well known in those ages. Probably the priests and laity were someway distinguish'd; as well as different orders and stations in them. Most of the barrows have little ditches around, extremely well defin'd. In many is a circular ditch 60 cubits in diameter, with a very small *tumulus* in the center. 60 or even 100 cubits is a very common diameter in the large barrows. Often, they are set in rows, and equidistant, so as to produce a regular and pretty appearance, and with some particular regard to the parts of the temple, the avenues, or the *curfus*. For instance, where the avenue begins at the first elevation, from *Radfin* ford, advancing towards *Stonehenge*, seven large and flat old barrows are on the right hand of the avenue, towards the east end of the *curfus*, seven large barrows of a newer shape, are on the left hand: both these groups before spoken of, are plac'd in a similar manner, in regard to the avenue, and as wings or openings to it. Upon every range of hills, quite round *Stonehenge*, are successive groups of barrows, for some miles: and we may even observe, that great barrow by Lord *Pembroke's* park at *Wilton*, which I call the tomb of *Carvilius*, is set within view of *Stonehenge*.

TAB.
XXIV.

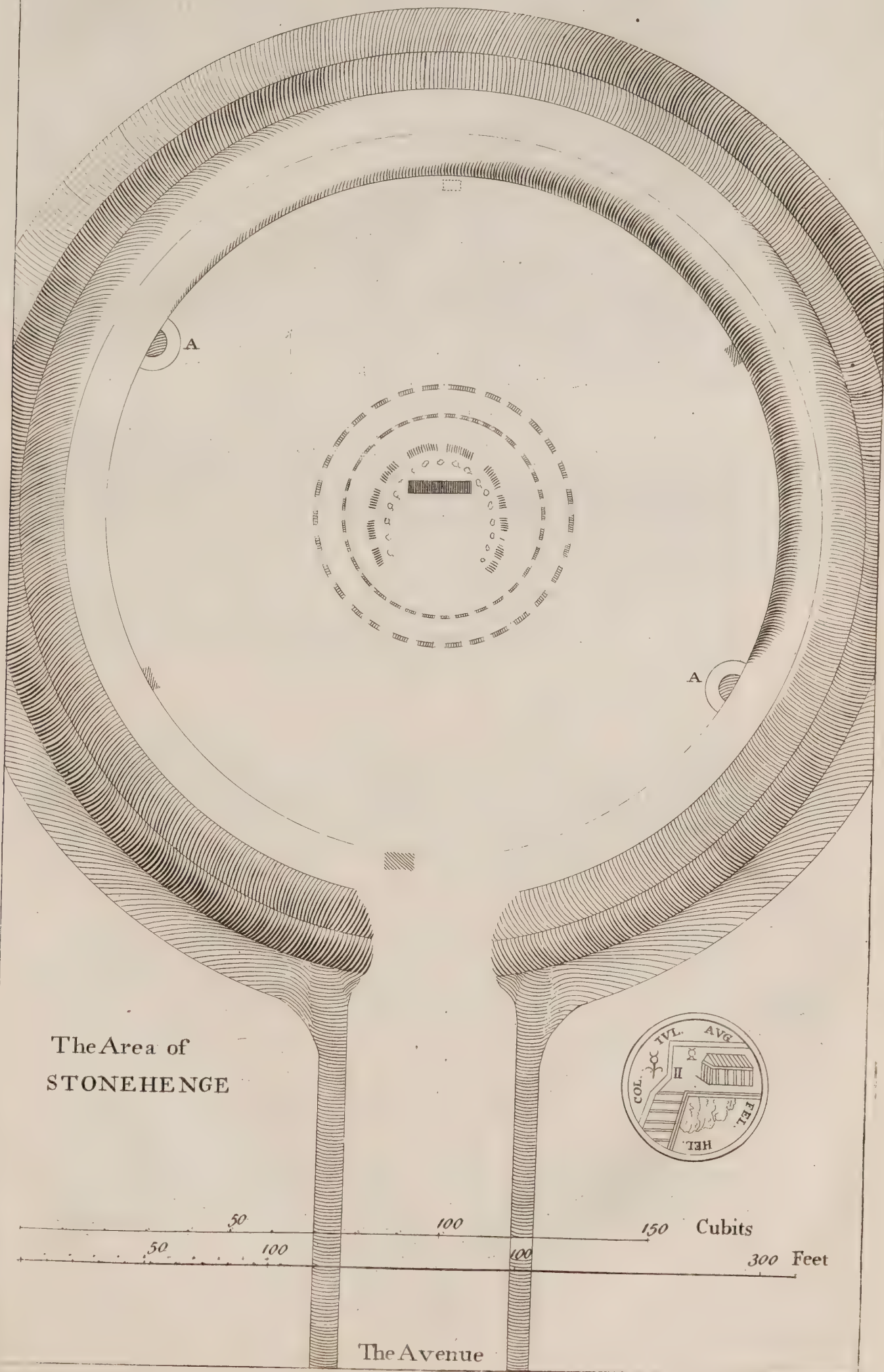
TAB.
XXXIII.

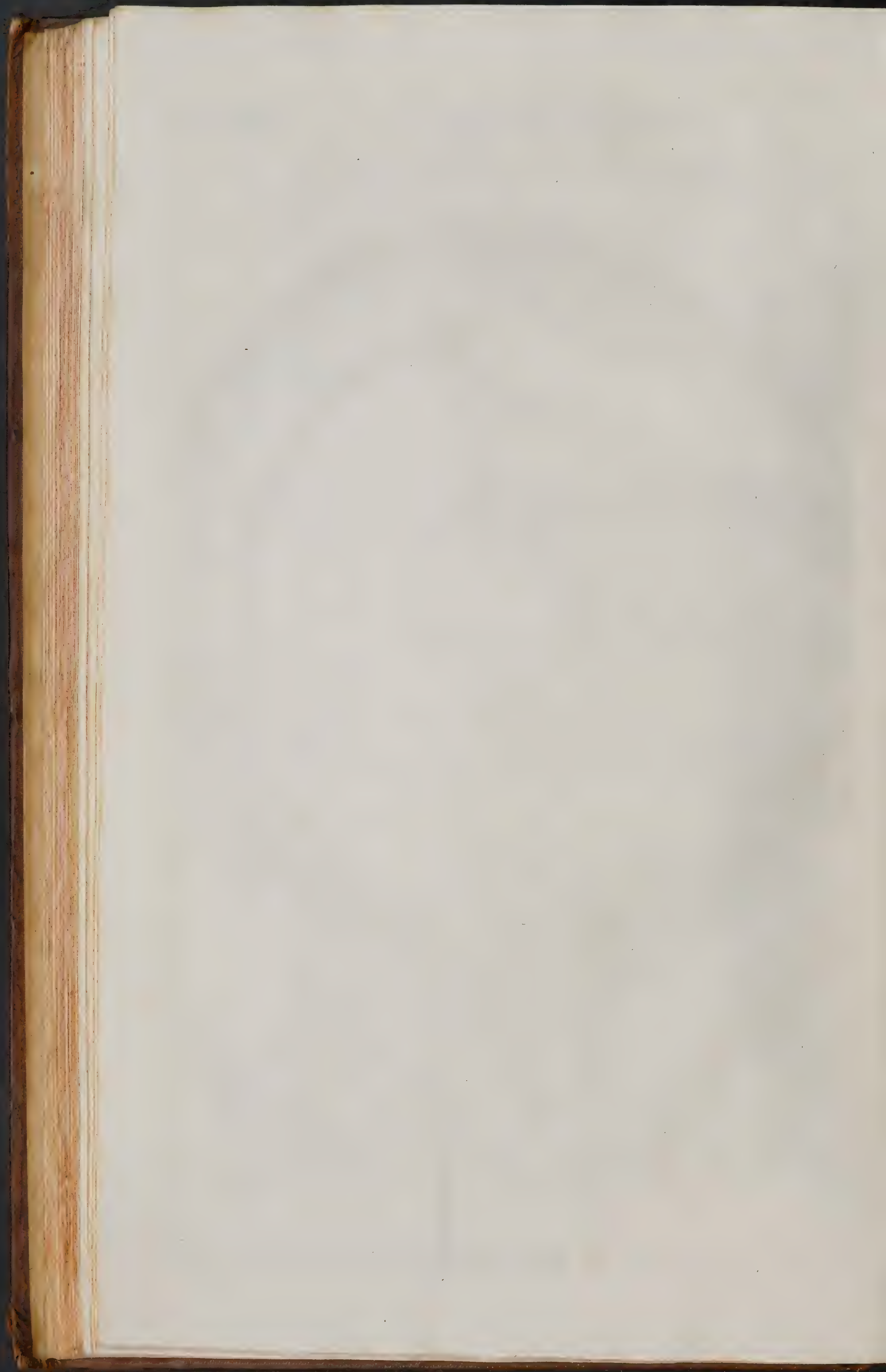
TAB. IX.

In 1722, my late Lord *Pembroke*, Earl *Thomas*, who was pleas'd to favour my inquiries at this place, open'd a barrow, in order to find the position of the body observ'd in these early days. He pitch'd upon one of those south of *Stonehenge*, close upon the road thither from *Wilton*: and on the east side of the road. 'Tis one of the double barrows, or where two are inclos'd in one ditch: one of those, which I suppose the later kind, and of a fine turn'd bell-fashion. It may be seen in *Plate IX*. On the west side, he made a section from the top to the bottom, an intire segment, from center to circumference. The manner of composition of the barrow was good earth, quite thro', except a coat of chalk of about two foot thickness, covering it quite over, under the turf. Hence it appears, that the method of making these barrows was to dig up the turf for a great space round, till the barrow was brought to its intended bulk. Then with the chalk, dug out of the environing ditch, they powder'd it all over. So that for a considerable time, these barrows must have look'd white: even for some number of years. And the notion of sanctity annex'd to them, forbid people trampling on them, till perfectly settled and turf'd over. Hence the neatness of their form to this day. At the top or center of this barrow, not above three foot under the surface, my Lord found the skeleton of the interr'd; perfect, of a reasonable size, the head lying toward *Stonehenge*, or northward.

The year following, in order to prosecute this inquiry, by my Lord's order, I begun upon a barrow north of *Stonehenge*, in that group south of the *curfus*. 'Tis one of the double barrows there: and the more easterly, and lower of the two: likewise somewhat less. It was reasonable to believe, this was the sepulture of a man and his wife: and that the lesser was the female: and so it prov'd, at least a daughter. We made a large cut on the top from east to west. After the turf taken off, we came to the layer of chalk, as before, then fine garden mould. About three foot below the surface, a layer of flints, humouring the convexity of the barrow. These flints are gather'd from the surface of the downs in some places, especially where it has been plow'd. This being about a foot thick, rested on a layer of soft mould another foot: in which was inclos'd an urn full of bones. This urn was of unbak'd clay, of a dark reddish colour: crumbled into pieces. It had been rudely wrought with small mouldings round the verge, and other circular channels on the outside, with several indentures between, made with a pointed tool, as depicted in *Plate XXXII*. where I have drawn all the sorts of things found in this barrow. The bones had been burnt, and crouded all together in a little heap, not so much as a hat crown would contain. The collar bone, and one side of the under-jaw are grav'd in their true magnitude. It appears to have been a girl of about

TAB.
XXXII.





14 years old, by their bulk and the great quantity of female ornaments mix'd with the bones, all which we gather'd. Beads of all sorts, and in great number, of glass of divers colours, most yellow, one black. Many single, many in long pieces notch'd between, so as to resemble a string of beads, and these were generally of a blue colour. There were many of amber, of all shapes and sizes, flat squares, long squares, round, oblong, little and great. Likewise many of earth, of different shapes, magnitude and colour, some little and white, many large and flattish like a button, others like a pulley. But all had holes to run a string thro', either thro' their diameter, or sides. Many of the button sort seem to have been cover'd with metal, there being a rim work'd in them, wherein to turn the edge of the covering. One of these was cover'd with a thin film of pure gold. These were the young lady's ornaments. And had all undergone the fire: so that what would easily consume fell to pieces as soon as handled. Much of the amber burnt half thro'. This person was a heroin, for we found the head of her javelin in brass. At bottom are two holes for the pins that fastned it to the staff. Besides, there was a sharp bodkin, round at one end, square at the other, where it went into a handle. I still preserve whatever is permanent of these trinkets. But we recompos'd the ashes of the illustrious defunct, and cover'd them with earth. Leaving visible marks at top, of the barrow having been open'd, to dissuade any other from again disturbing them: and this was our practice in all the rest.

Then we op'd the next barrow to it, inclos'd in the same ditch, which we suppos'd the husband or father of this lady. At fourteen inches deep, the mould being mix'd with chalk, we came to the intire skeleton of a man. The skull and all the bones exceedingly rotten and perish'd, thro' length of time. Tho' this was a barrow of the latest sort, as we conjecture. The body lay north and south, the head to the north, as that Lord *Pembroke* open'd.

Next, I went westward, to a group of barrows whence *Stonehenge* bears east north-east. Here is a large barrow ditch'd about, but of an ancient make. On that side next *Stonehenge* are ten lesser, small, and as it were crouded together. South of the great one is another barrow, larger than those of the group, but not equalling the first. It would seem, that a man and his wife were bury'd in the two larger, and that the rest were of their children or dependants. One of the small ones, 20 cubits in diameter, I cut thro', with a pit nine foot in diameter, to the surface of the natural chalk, in the center of the barrow; where was a little hole cut. A child's body (as it seems) had been burnt here, and cover'd up in that hole: but thro' the length of time consum'd. From three foot deep, we found much wood ashes soft and black as ink, some little bits of an urn, and black and red earth very rotten. Some small lumps of earth red as vermilion: some flints burnt thro'. Toward the bottom a great quantity of ashes and burnt bones. From this place I could count 128 barrows in sight. See a vast multiplicity of 'em, TAB. XXXI.

TAB.
XXXI.

Going from hence more southerly, there is a circular dish-like cavity dug in the chalk, 60 cubits in diameter, like a barrow revers'd. 'Tis near a great barrow, the least of the south-western group. 'Tis between it, and what I call the bushbarrow, set with thorn-trees, TAB. XXXII. This cavity is seven feet deep in the middle, extremely well turn'd, and out of it, no doubt, the adjacent barrow is dug. The use of it seems to have been a place for sacrificing and feasting in memory of the dead, as was the ancient custom. 'Tis all overgrown with that pretty shrub *erica vulgaris*, now in flower, and smelling like honey. We made a large cross section in its center upon the cardinal points; we found nothing but a bit of red earthen pot.

TAB.
XXXII.

We dug up one of those I call Druid's barrows, a small tump inclos'd in a large circular ditch. I chose that next to bushbarrow, westward of it. *Stonehenge* bears hence north-east. We made a cross section ten foot each way, three foot broad over its center, upon the cardinal points. At length we found

N

a squarish

a square hole cut into the solid chalk, in the center of the *tumulus*. It was three foot and a half, *i. e.* two cubits long, and near two foot broad, *i. e.* one cubit: pointing to *Stonehenge* directly. It was a cubit and half deep from the surface. This was the *domus exilis Plutonia* cover'd with artificial earth, not above a foot thick from the surface. In this little grave we found all the burnt bones of a man, but no signs of an urn. The bank of the circular ditch is on the outside, and is 12 cubits broad. The ditch is 6 cubits broad (the Druid's staff) the area is 70 cubits in diameter. The whole 100.

I open'd another of these of like dimensions, next to that Lord *Pembroke* first open'd, south of *Stonehenge*. We found a burnt body in a hole in the chalk, as before. Mr. *Roger Gale* was with me.

In some other barrows I open'd, were found large burnt bones of horses and dogs, along with human. Also of other animals as seem'd; of fowl, hares, boars, deer, goats, or the like. And in a great and very flat old fashion'd barrow, west from *Stonehenge*, among such matters, I found bits of red and blue marble, chippings of the stones of the temple. So that probably the interr'd was one of the builders. *Homer* tells us of *Achilles* slaying horses and dogs; at the funeral of his friend *Patroclus*.

Lord *Pembroke* told me of a brass sword dug up in a barrow here, which was sent to *Oxford*. In that very old barrow near little *Amberbury*, was found a very large brass weapon of 20 pounds weight, like a pole-ax. Said to be given to col. *Wyndham*. In the great long barrow farthest north from *Stonehenge*, which I call north long barrow, and suppos'd to be an Archdruid's, was found one of those brass instruments call'd *celts*, which I hold to belong to the Druids, wherewith they cut off the mistletoe, as before mention'd. Mr. *Stallard* of *Amberbury* gave it to Lord *Burlington*, now in Sir *Hans Sloane's* cabinet: 13 inches long. They dug a cell in a barrow east of *Amberbury*, and it was inhabited for some time. There they found all the bones of a horse. This is the sum of what is most material, that fell within my observation, relating to the barrows about *Stonehenge*. We find evidently, these ancient nations had the custom of burning their dead bodies, probably before the name of *Rome*. So lachrymatories we read of in scripture, ancients than *Greek* or *Roman* times, *Psalms* lvi. 8.

TAB. XXXI. the barrows in *Lake-field*. This is as a church-yard, the burial-place of some town, or large family. I mention'd before, that the ditches observable here, are bounds of parishes, hundreds or lordships. The countrymen sometime call this group, the prophets barrows. Because the *French* prophets 30 years ago, set up a standard on the largest barrow, and preach'd to the enthusiastic multitude.

TAB. XXXIII. bush-barrow, a barrow planted by the shepherds. 'Tis south of *Stonehenge*, and commands a pleasant prospect of the temple, the *curfus*, the avenue, and of all the barrows arounds this plain. You see the hills a little on this side *Abury*, whereon runs the *Wansdike*, the boundary of the *Belgic* kingdom.

TAB. XXXIV. the *tumulus* of *Carvilius* who fought *Julius Cæsar*. 'Tis on the other side of *Wilton* (*Carvilius*) by Lord *Pembroke's* park: and planted with four trees, as one of the vists to the park.

TAB. XXXV. one of the temples at *Persepolis* a patriarchal one, open: but made after *Solomon's* temple, square: with mouldings and ornaments. I take it to be of the same age as *Stonehenge*.

The back Prospect of the beginning of the Avenue to Stonehenge. 6. Aug. 1723.



Cruckley, dale. A the beginning of the avenue. B. the old Kings barrows. C. the 7 Kings barrows. D. Westjardans camp.



C H A P. XI.

Of the original name of Stonehenge, and a conjecture of the general time of building such kind of works. Of Wansdike, by whom made and when. Of Vespasian's camp. Stonehenge was call'd the Ambers, or Main Ambres: which mean the anointed stones, i. e. the consecrated, the sacred stones. The meaning of the word Ambrosia. The Tyrian Hercules brought the Druids hither, with Abraham's religion. Apher a grandson of Abraham's, his companion.

I Have inform'd the reader, to the best of my skill, what was, and what is the state of *Stonehenge*, both above, and below ground. I apprehend, it will be expected, that I should say somewhat, concerning the antiquity and time of erecting these works, especially of *Stonehenge*. But what can we say, of a matter so very remote? where the oldest memoirs and reports of the oldest nation inhabiting the island, can give us no satisfaction about it: but are as far to seek, as to the founders of this wonderful work, as we are, at this time, and are forced to apply to magic: in order to account for it. Notwithstanding, I shall endeavour to satisfy the readers curiosity, in this point, as well as I can; by giving him my own opinion about it. Not doubting of his candour, in so arduous an attempt: which may perhaps be an amusement to him, whether it gains his belief, or not. Therefore, I shall recite, in short, what occurs to me, on this subject. 1. As to the antiquity of these temples in general. 2. Of the time of founding *Stonehenge*.

The former will anticipate, in some sort, what I promis'd, in treating of the temples of the Druids in general. But I am naturally led to it, here, by observing, that the name of the adjacent town of *Ambersbury*, points out a relation to the work of *Stonehenge*, and to the ancient name of it. For as we took notice at first, the present name of *Stonehenge*, is purely *Saxon*, given by our latest ancestors, by a people wholly strangers to the purport of the thing, that had no notion, no report of its having once been a sacred place; and signifies no more than hanging-stones, or a stone-gallows. The ancient *Britons* call'd it *choir-gaur*, which the *Monks* latiniz'd into *chorea gigantum*, the giants dance; a name suited to the marvelous notion they had of the structure, or of the reports of magic, concern'd in raising it. But I had rather chuse to think *choir gaur* in *Welsh*, truly means, the great church; the cathedral, in our way of speaking. A general title, which the *Welsh* inhabitants, the remnants of the *Belgæ*, conquer'd by the *Romans*, gave it; as well knowing the true use of it, and even frequenting it in a religious way. Tho' they had driven off the first possessors of it, and the builders: I mean in *Divitiacus* his time, or sooner, before the *Roman* invasion.

There is a very plain reason: that *Stonehenge* was built, before the *Wansdike* was made, and that was the last boundary of the *Belgic* kingdom in *Britain*. The stones of which *Stonehenge* is compos'd, were fetcht from beyond that boundary, consequently then an enemies country. It seems not improbable, that the *Wansdike* was made, when this *Belgic* kingdom was at its height, and that time we may well guess at, from *Cæsar*. "He tells us in *Bell. Gall. Lib. II. 4.* "the *Belgæ* are of *German* original. By force of arms, they possess'd "themselves of the countries, south of the *Rhine* and towards the ocean, driving out the *Gauls*. They were a very warlike nation, and could produce "100000 men in arms. That one of their kings *Divitiacus*, in the memory
" of

" of some then living, obtain'd the government, both of great part of *Gaul* " and in *Britain* too." I believe the *Belgæ* and *Sicambri*, all one people of *German* original. Our *Welsh* call themselves *Cymri*, and from them *Cumberland* has its name. It is very just to think this *Wansdike* was made in the time of *Divitiacus*, both because of the greatness of the work, suiting so potent a prince, and because it is the last boundary : after that time, the *Roman* power swallowing up all divisions.

I judge, we may reasonably place the time of making the *Wansdike*, about 50 years before *Cæsar* wrote; we may say AUC. 650. *Divitiacus* probably ordered it to be made in person. And it seems to have been drawn from the upper end of the *Tees* river, about *Whit-church*, and *Andover*, in *Hampshire*: to the *Avon* river, about *Bristol*. These two rivers and the *Wansdike* separated the *Belgic* kingdom from the old *Celtic Britons*. They by this means, were driven from this beautiful country, and from their stately temple of *Stonehenge*, by these powerful invaders. It is remarkable enough, that the inhabitants of *Somersetshire*, the ancient seat of the *Belgæ*, retain still the *Belgic*, liquidating pronunciation, *v* consonant for *f*. *z* for *s*.

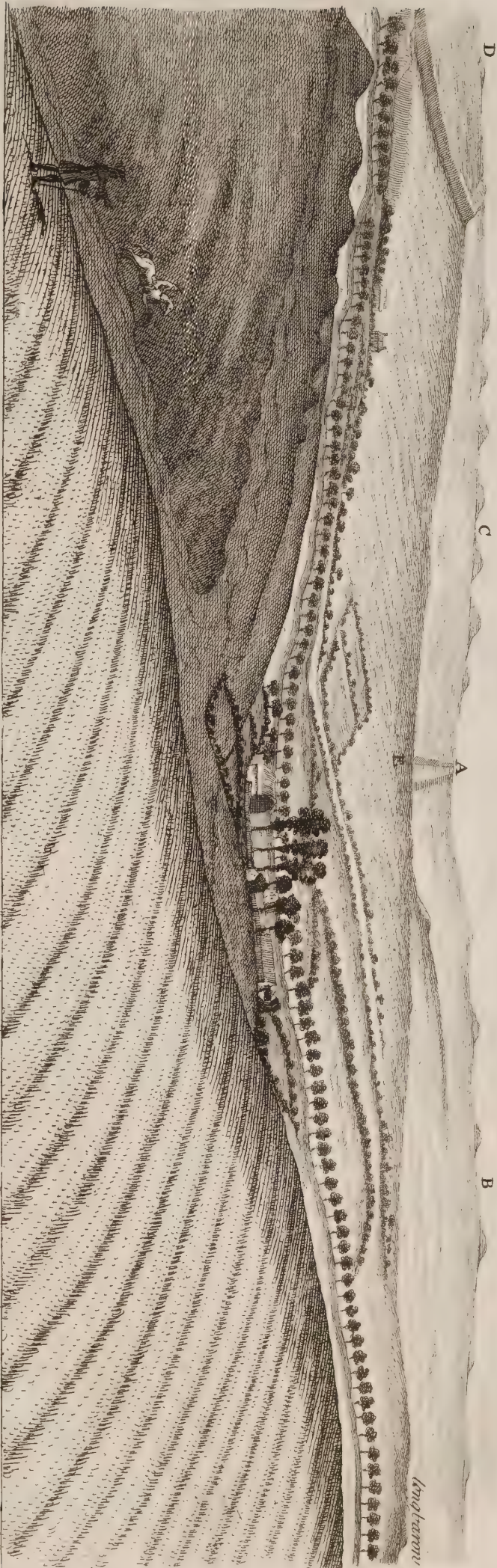
The *Devizes* is a town in the middle of the length of *Wansdike*, very probably erected, among others, to secure this ditch or fortification. It seems to have been the capital fort or frontier town, and to have its name from the king, as a trophy or monument of his power: built by him in person. *Anonymus Ravennas* may possibly call it *Punctuobice*, but we have no certainty, that his copy retains the word uncorrupt, or that he transcribed it right: nor what alteration the *Romans* made in the original word, nor what was made in the later and barbarous times. However there seems enough therein, as well as in the present name of the town, to countenance our conjecture. The former part of the word *punctuo*, which Mr. *Baxter* thinks monstrous, may come, perhaps, from the *German* word *poogben*, which signifies an arduous work, and might regard the castle here, which is said to have been once, the strongest in *Europe*. *Neubringensis* calls it *Divisæ*. They tell us legendary stories of its being built by an old *British* king.

Divisus was probably the name of this *Belgic* Monarch, or *Duiguis*: as *Gluguis* king of *Demetia* in *Wales* is wrote *Glivisus* in *Toland*, p. 186. and the termination may have been form'd into *Latin*, from the *Celtic* word *taeog dux*. Whence, perhaps, the *Etruscan Tages*, so much boasted of in their antiquities; likewise the modern *Doge* of *Venice*. So that *Divitiacus* may well be *Divisus dux*. The name of the *Wansdike*, I shewed to be purely *Celtic*, p. 4.

It is an ancient oriental custom to make these boundary ditches. Thus the land belonging to the several tribes of *Israel* was marked out by a ditch, as we read in the accounts of the holy land. Particularly the author of *le voyage de la terre sainte*, printed 1675. *Paris*, p. 57. says, " he travell'd five or six miles " along such a ditch going from *Joppa* to *Jerusalem*, which parted the tribes " of *Benjamin* and *Judab*." 'Tis recited *Joshua* xv.

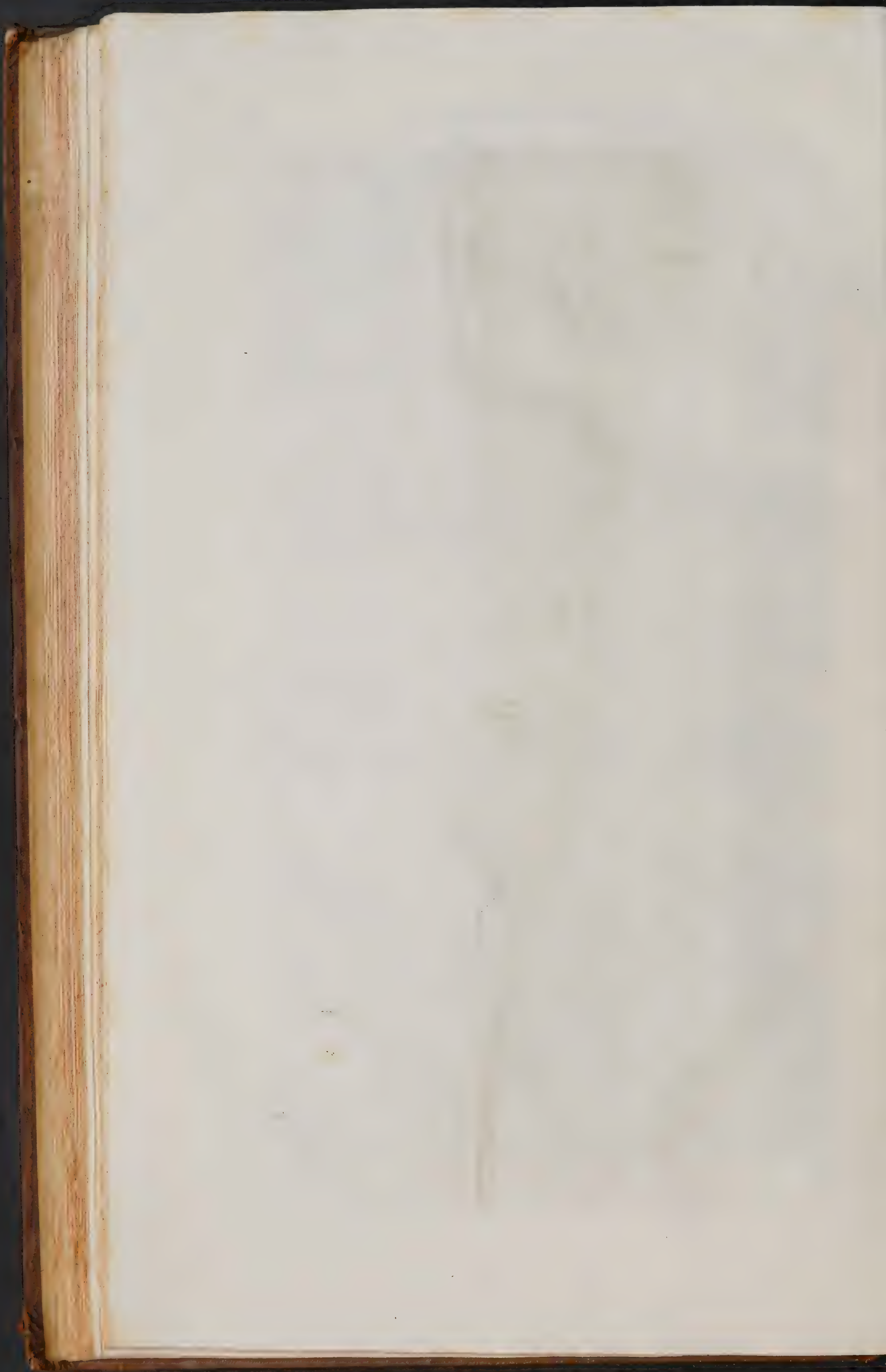
The monkish writers make much ado about *Aurelius Ambrosius*, a christian king of the *Britons* (in the time of our great ancestor *Hengist*) building *Stonehenge*, by the help of *Merlin Ambrosius* the magician, in memory of the *British* nobility slain treacherously by *Hengist*, at *Ambresbury*. Some say the fact was committed *ad pagum Ambri*, others call it *cœnobium Ambrij*, others *ad montem Ambrij*. One while they refer the name to *Ambrosius*, another time to an Abbot *Ambrius*, and this was among our *Roman British* ancestors, who were christians. They add too, that *Merlin* fetch'd these stones out of *Ireland*, that they had been brought before, out of *Africa* into *Ireland*: that he set them up here in the same form, by art magic; and that the stones were of a medicinal Virtue. These matters we read in *Girald. Cambrenf. de admirand. Hib. c. 18. Higden's Polychron. v. Geoff. Monmouth VIII. Matt. Westminster, &c.*

This



The Approach to Radstin fronting the Avenue of Stonehenge 8. June 1724
A. the avenue. B. the old Kings barrow. C. the new Kings barrow. D. the beginning of the avenue.

Tomé Sculp.



This calls to my memory, what the above-mention'd Dr. *Harwood* inform'd me, he had heard the great Sir *Christopher Wren* say, that there were such structures as *Stonehenge*, in *Africa*, being temples dedicate to *Saturn*. But I need not be tedious in observing, how absurd the *Monkish* reports are; of a christian king erecting *Stonehenge*, as a sepulchral monument for the *British* nobility, massacred in the monastery of *Ambresbury*. At the same time they say, their bodies were buried in the church-yard of the monastery. Nor how they confound the names of *Ambrosius* the king, *Ambrinus* the abbot, the town, abby and mountain of *Ambry*, and perhaps of *Merlin* too, for one of them was call'd *Ambrosius*. But their affirming, the edifice came out of *Africa* into *Spain*, thence into *Ireland*, thence into *Britain*, and of its being erected here in the same form, by art magic; and that the stones are of a medicinal virtue: these notions lead us to the original truth, of the Druid founders, and that *Stonehenge* had originally, the name of *Ambres*, and from it the adjacent town of *Ambresbury* had its name.

To pursue this matter a little further. Between *Stonehenge* and the town, hanging over the river, upon elevated ground is a fine and ancient camp, commonly call'd *Vespasian's*, and not without much probability, attributed to him. We have often had occasion to mention it before. That great man, destin'd by providence for executing his final vengeance, on the people of the *Jews*, and thereby accomplishing our Saviour's predictions; by his successes in this place, pay'd a road to the imperial dignity. Having conquer'd the isle of *Wight*, he pursued his good fortune, higher up into this country, where he made this camp, and another across the heath, call'd *Tanebury*; which seems to retain the latter part of his name. The camp we are speaking of near *Ambresbury*, is an oblong square, nicely placed upon a flexure of the river, which closes one side and one end of it. There is an old barrow inclos'd in it, which, doubtless was one of those belonging to this plain, and to the temple of *Stonehenge*, before this camp was made. It is pretty to observe, that the road from *Stonehenge* to *Ambresbury*, runs upon the true *via prætoriana* of the camp. The Generals tent or *prætorium* was in that part south of the road, between it and the river, toward little *Ambresbury*. There is another gate of the camp, at the lower end, northward, the *porta prætoriana ordinaria*, in the *Roman* language. Now I apprehend, that *Stonehenge* was originally call'd the *Ambres*, from thence this camp was call'd *Ambresburgh*, and thence the name of the town underneath.

Mr. *Camden* writes, "that near *Pensans* in *Cornwall*, is a very remarkable stone, call'd *main Ambre*, which tho' it be of a vast bigness, yet you may move it with one finger: notwithstanding a great number of men cannot remove it from its place. The name is interpreted the stone of *Ambrosius*." A picture of it in *Norden's* history of *Cornwall*, p. 48. I have seen one of these rocking stones, as call'd commonly, in *Derbyshire*. Mr. *Toland* in his history of the Druids, mentions it too, and says there are such in *Wales* and in *Ireland*. Sir *Robert Sibbald* mentions them in *Scotland*, all rightly judg'd to have been done by the Druids. Sir *Robert* speaking of the rocking stone near *Balvaird* (or the *Bards* town) in *Fife*: "I am inform'd (says he) that this stone was broken by the usurper *Cromwell's* soldiers. And it was discover'd then, that its motion was perform'd, by a yolk extuberant in the middle of the under surface of the uppermost stone, which was insert'd in a cavity, in the surface of the lower stone." This is the artifice of the stones at *Stonehenge*, but applied here by the Druids for a moveable principle, as there, for stability. I call them mortaise and tenon: and before observ'd them to be of an egg-like form; which Sir *Robert* calls a yolk. The *Main Amber* in *Cornwall* was likewise destroy'd in the civil wars, by one of *Oliver's* governors. These reformers had a notion of these works being superstitious matters. *Main Ambre* is *lapis Ambrosius*, or *petra Ambrosia*. And that name leads us to consider the famous

petræ Ambrosiæ, on the coins of the city of *Tyre*. A specimen of them, I have drawn on the *Plate* following.



P. 50.

These, and many more of the like sort, struck by the city of *Tyre*, in honour of their founder *Hercules*, may be seen in *Vaillant's* second Volume of colony coins, pag. 69, 148, 218, 251, 337.

They represent two great, rough stones, call'd *petræ ambrosiæ*, with an altar before them, and an olive tree; *Hercules* the hero of *Tyre*, the famous Navigator of antiquity, their founder, sacrificing. On some of the coins *petræ ambrosiæ* wrote in *Greek*. He is represented indeed like the *Greek Hercules*, but in the latter times of the *Roman* empire, when these coins were struck, they at *Tyre* were as far to seek about the true meaning and origin of their first antiquities, as we of ours. And what knowledge they had of them, was from legendary reports of the *Greeks*, who chiefly, among the heathens, had the knack of writing. These reports, as we may find in *Nonnus* his *Dionysiaca*, 40. and 41. acquaint us, that *Hercules* invented shipping, as a latin poet too intimates, *Tibullus*.

Prima ratem ventis credere docta Tyrus.

They acquaint us that he ordered *Tyre* to be built, where the *petræ ambrosiæ* stood, which were two moveable rocks, standing by an olive tree. He was to sacrifice on them, and they should become fixt and stable: rather, the City should be built with happy auspice, and become permanent.

Here are our *Main Ambres*, made artfully moveable, a kind of altars, or pillars, the same as the pillars of *Hercules* so fam'd, and as little understood. They were the original patriarchal altars, for libations and sacrifices, and mean, in general, their Altars, whether moveable or immoveable: or as we may speak, their temples, which imply an altar properly, inclosed with stones and a ditch, or ground dedicated and set apart for public celebration of religious rites. For the word *Ambrosius* means in general, consecrated, dedicated to religious use.

Beside the *petræ ambrosiæ* of *Tyre*, and our *main ambres* of *Britain* and *Ireland*, we meet with another in *Hephæstion's* History III. 3. "Speaking of *Hercules*, he mentions the *Gygonian* stone, as he calls it, near the ocean, which "may be mov'd with the stalk of an *asphodel*, but can't be remov'd by any "force." It seems this word *Gygonius* is purely *Celtic*. For *gwingog* signifies *motitans*, the rocking stone; and *gwegon* is what the boys with us call a gig, or little top. For these *Gygonian* stones are of that shape, pyramidal.

No

Prospect of Scipian's Camp near Amherstburg Aug: 7. 1723



Prospect from the 7 barrens east of Amherstburg to the opening of the Avenue of Stonehenge, &c. A. the beginning of the Avenue. Dutley Del.



No wonder these matters are well nigh lost, in the mist of extreme antiquity, when even the meaning of the word *ambrosius* was hardly known, either to the antients or moderns, till Mr. *Baxter* discover'd it, in his glossary. It signifies oil of roses, *rosaceum*: the most antient kind of perfume. In the 4th *Odyssy*, v. 445. *Edothea* a sea goddess, teaches *Menelaus* and his companions, to cure the odious smell of the sea calves.

Ἀμβροσίῳ ὕπνῳ ῥίνα ἐκείτω δῆκε φέρουσα
Ἡδὺ μάλα πνείσαν.

She put *ambrosia* to their noses, sweetly smelling. Again, in his hymn to *Venus*, the graces waht the goddess, and anointed her with oil ambrosial: such as becomes the immortals.

ἣ χεῖσαν ἐλαίῳ
Ἀμβρότω, οἷα θεὸς ἐπενύωθεν αἰὲν ἔντας.

Lastly, in *Iliad*. XXIII. *Venus* anoints *Hector's* body with ambrosial oil of roses,

ῥοδόντι δὲ χεῖεν ἐλαίῳ
Ἀμβρότω

Which is a tautology. For from length of time, they scarce knew the true meaning of the word in *Homer's* age.

Virgil seems to understand but somewhat of the original meaning of the word, speaking of *Venus*; her hair was anointed with ointment perfum'd.

Ambrosiæq; comæ divinum vertice odorem
Spiravere ————— *Æneid.*

In *Pliny Nat. Hist.* XIII. 1. we find the *oleum rhodinum* most antient, common and simple. And this is the true *ambrosia*, which from its very antient use in sacred rites, had almost lost its meaning; and was us'd to signify, one while, the food of the gods, another time, immortality; again, whatever is divine, or appropriate to the gods. But simply, it signifies oil of roses, still from its first use, in sacred matters, it imports anointed, in a religious sense; consecrated, dedicated. Then *main ambres*, *ambres*, *petræ ambrosiæ*, signify the stones anointed with holy oil, consecrated; or in a general sense a temple, altar, or place of worship.

The truth is, it was a patriarchal custom to consecrate their altars, pillars, or in a general word temples, by anointing with oil, either simple or perfum'd. Rose oil being the oldest, engross'd the general name of the action; so that a stone anointed with oil of roses, is a *main amber*, or *lapis ambrosius*. The same is an altar, or stone dedicate to religious use. The plural number, *petræ ambrosiæ*, import a church or temple, in our way of speaking.

We have an illustrious instance of this practice in the holy Scriptures, and the earliest. *Gen.* xxviii. This is not commonly understood by writers. 'Tis the moving and memorable history of young *Jacob*, sent away from his father's house alone, to take a long journey to some unknown relations. He came to a place, call'd afterward *Bethel*, and sleeping with his head on a stone for a pillow, had a celestial vision; and a promise from God, of the highest importance to him and all mankind. Awaking, he thought the place had been holy ground, where, perhaps, his grandfather *Abraham* had before-time built an altar; an house of God, or gate of heaven, as he elegantly names it. "Therefore he rose up early in the morning, which was one circumstance (in
" patriarchal

“ patriarchal times) of the work he was going about, and took the stone that
 “ he had put for his pillow, and set it up for a pillar; and poured oil upon the
 “ top of it, and called the place *Beth-el*, i. e. the house of God. Then he vow-
 “ ed, that if God would please to prosper him in his journey, and bring him
 “ back into his own country, he would build a temple there, and consecrate to
 “ God the tythe of his substance, as was the manner in those times.”

This is in reality a votive, patriarchal temple, altar or house of God, which he not only vows to build, but at the same time endows it. The stone which *Jacob* anointed, was not an altar properly, lying on the ground whereon to make a libation, but he set it up as a pillar. It was one of the upright stones, which the scripture calls pillars, as standing of itself; a part of the circle of stones, inclosing the altar. And by the act of anointing, *Jacob* consecrated it, as the manner then was, destined it for a sacred purpose, as an earnest of his will in good time to fulfil it. And this he did fulfil, *chap. xxxv.* building the celebrated temple of *Bethel*. Here *Jeroboam* set up one of his golden calves. At last it was destroy'd by *Vespasian*.

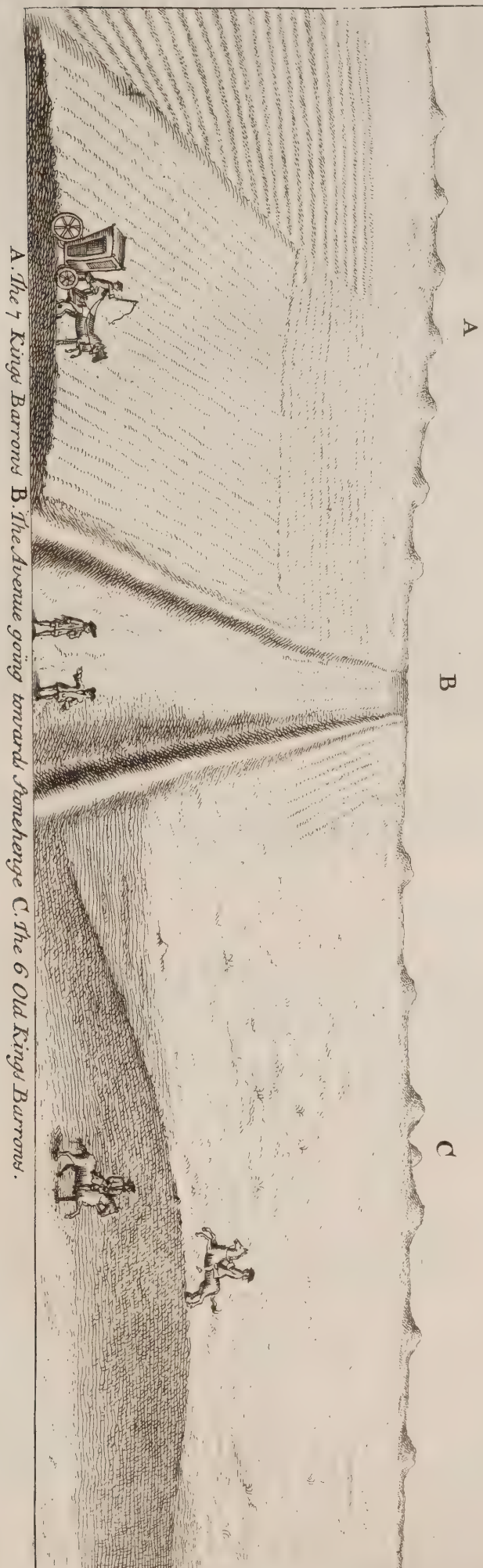
In *Exod. xxiv. 4.* “ we have an instance of *Moses* rising up early in the morning
 “ and building an altar, and setting up 12 pillars around it.” This was before the tabernacle was made, which introduced the custom of cover'd temples.

But so famous was that patriarchal temple of *Jacob's*, which he built at *Bethel*; that the heathen called all their temples of that sort, when they were perverted to idolatrous purposes, *Bæthylia*, *lapides Bætyli*, and the like. Which indeed is but another manner of expressing *lapis Ambrosius*, or our *Main Ambre*. And according to custom, the fabulous *Greeks* having lost the true history of its origin, affix'd many strange stories to it; as of *Saturn* devouring such a stone, wrapt up in a skin, instead of his Son *Jupiter*: which seems to be form'd from the memory of praying at these places, in the name of the mediatorial deity, as the patriarchs did. And *Sanhoniathon* tells us, the god *Ouranus* devised *Bætylia*, or animated stones. He means our rocking stones, *gygonian* stones. I shall show in my discourse on that subject, that by *Ouranus*, he means righteous *Noah*, who, according to patriarchal usage, builded an altar unto *Jehovah*, *Gen. viii. 20.* meaning one of these patriarchal temples. In time, by the corruption of mankind, these places were desecrated to idolatrous purposes; and writers pervert the intent of them. So that God Almighty, raising up the Mosaic Dispensation, was oblig'd to interdict the very use and practice of these open temples, and introduce the cover'd one of the tabernacle; by way of opposition to heathenism, as well as with other important views.

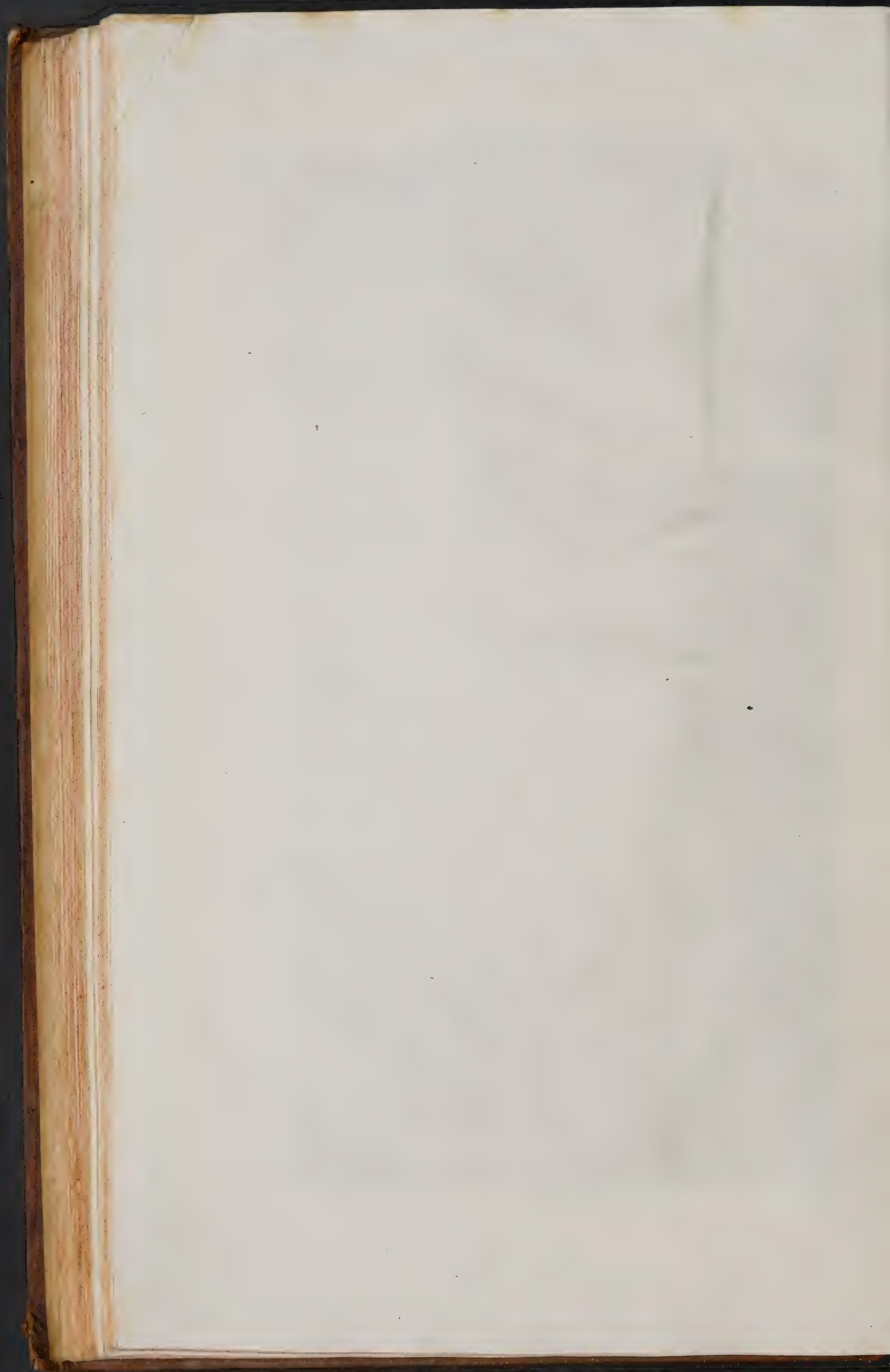
We find now the meaning of anointed stones in antiquity, and the olive-tree set by the stones on the *Tyrian* coins. As the very learned Author of *Archæologia Græca* observes, on the affair of consecration, “ they were more
 “ or less sumptuous and expensive, as other parts of divine worship, accord-
 “ ing to the ability of the worshippers.” Young *Jacob* a traveller us'd plain oil, part of his *viaticum*, others us'd perfum'd oil, or *ambrosia*. That author cites us from *Athenæus*, the method of consecrating *Jupiter Ctesias's* statue with a libation call'd *ambrosia*: and others by anointing with oil, prayers and libations, *Exodus xxx. 22.* We have the holy precious ointment made under the *Jewish* dispensation for the like purpose. And we use such, for inauguration of our kings, to this day.

The *Tyrian Hercules* who built *Tyre* and set up the *petræ Ambrosiæ* in those coins, (if I mistake not) liv'd as early as the time, of *Jacob's* anointing the stone at *Bethel*. The great *Bochart*, who penetrated very deep into the *Phœnician* learning, looks upon it as a clear matter, that in *Joshua's* time, the *Phœnicians* sent innumerable colonies, into the mediterranean coasts, and even to the ocean. In the preface to his admirable work *Canaan*, he says, “ he has a great suspicion, that colonies went abroad this way, before that
 “ time. Particularly, he asserts, that *Hercules*, in *Eusebius* firnamed *Desanaus*,
 “ who

The Beginning of the Avenue to Stonehenge, where it is Plow'd up.



A. The 7 King's Barrows B. The Avenue going towards Stonehenge C. The 6 Old King's Barrows.



" who was famous in *Phœnicia* before the *Exodus*, is the same, who conquer'd *Antæus* in *Africa*: which in *Eusebius*, is set 56 years before. He is call'd *Hercules primus*, and that is 63 years before the *Exodus*, in *Eusebius's* chronology." Again, he judges it to be 2000 years distance between the later Roman times and the first *Hercules*. Now from *Constantine* the great, 2000 years carries us up to *Jacob's* time. And he proves, from *Aristotle de mirabilibus*, that *Hercules* built *Utica* in *Africa*, at that time; wherein *Eusebius* says he was famous in *Phœnicia*, and this must be when *Hercules* was old. He having conquer'd *Antæus* in that country, when he was young.

But I find in the same *Eusebius*, *Prometheus* is set 111 years still earlier, before the first mention of *Hercules*, this is during the life of the patriarch *Joseph*. *Prometheus* and *Atlas* were brothers, and students in Astronomy, with whom the story of *Hercules* is always conjoin'd. And so high at least, I must place the time of our *Tyrian Hercules*, who is the same as *Desanaus*. But *Marianus* transcribing *Eusebius* calls him *Dofœnaus*. And *Hesychius* says *Dorfanus* is a name of *Hercules*, with the *Indians*. But by the *Indians*, it is likely, the *Phœnicians* and *Arabians* are meant; for the ancient *Greeks* call all the country to the east of the mediterranean sea, *India*. And then we may in some measure understand the report of *Ammianus Marcellinus*, who takes it from *Timagenes*, an old *Greek* Historian, but a *Syrian* by nation, speaking concerning the peopling of *Gaul*, "that the more ancient *Hercules* conducted the *Dorians*, to the countries bordering on the ocean." Perhaps the *Dofœreni* are meant, an *Arabian* nation, mention'd by *Ptolemy*. A Deity of the *Arabians* was called *Dufaris* or *Dofaris*, mention'd by *Step. Byzant*, *Suidas* and *Tertullian*. A difficult word, which *Bochart* cannot trace from the *Arabian* language; nor is it easy to say, what Deity he was. No wonder such matters are obscur'd, thro' so long distance of time. Some think him *Bacchus*, some *Mars*, and why not *Hercules*? for after mankind laps'd into idolatry, these three were much confounded.

I find sufficient testimony, of the *Tyrian Hercules* coming from *Arabia*, about the red sea, or having companions, that were natives of that country. For this reason they nam'd an island at the city of *Gadis*, which they built, *Erythra*, *Erythræa*; which *Pliny* IV. 22. says, was so called from the first possessors, the *Tyrians*, who came from the *Erythræan* sea: which is the red sea. *Solinus* says the same. That sea had its name from *Erythras*, as the *Greeks* and the same *Pliny* write; who is *Edom* or *Esau*, brother of *Jacob*. The words are synonymous, signifying red. The reports of *Hercules's* expedition to that island *Erythræa* now *Cadiz*, is famous in all the old *Greek* writers.

This relation we have given of the *Tyrian Hercules*, that he lived about the time of *Abraham*, or soon after, according to *Eusebius's* chronology; that he came from about the red sea, and had companions in his travels, that lived thereabouts, is much confirm'd by what *Josephus* writes, from *Alexander Polyhistor*; who cites it from a very antient author, called *Cleodemus*, firnam'd *Malchus*, who wrote a history of the *Jews*, agreeable with the *Mosaic*. He says, *Abraham* had several Sons by *Keturah*, he names *Apher*, *Suris* and *Japhra*. That *Apher* and *Japhra* were auxiliaries to *Hercules*, when he fought in *Lybia* against *Antæus*. That from *Apher* the country was nam'd *Africa*. That *Hercules* married his daughter, and begat of her *Dodorus*. *Josephus* in the same chap. of the first book of his antiquities, writes, that *Abraham* had six sons born of *Keturah*: men, heroic and wise. That they and their posterity were settled in *Troglodytis*, in the country of *Arabia felix*, reaching to the red sea. He makes *Opher* or *Apher* grandson to *Abraham*, by *Midian* his son. That *Apher* waged war in *Lybia* and conquer'd it, and plac'd his sons there, who call'd the Country *Africa* from their father. So *Schindler* in his lexicon, pag. 1361.

Making proper allowance for relations of such very antient matters, transmitted by historians of different countries, different languages, and so often transcribed and translated, before they come down to us; here is enough to confirm and explain, what we have before advanc'd: both as to time and place, and matter. And we cannot but see what relation our *Main Ambres* and the *gygonian* stone by the ocean, have to the *petræ ambrosiæ*, which *Hercules* set up at *Tyre*: which is the drift of my discourse. That very *gygonian* stone, for ought I see, may be our rocking-stone near *Pensans*, it stands by the sea-side. Nor do I see any absurdity, if we judge, that it was erected there, by *Hercules* in person. Near it is that other famous Druid temple call'd *Biscawoon*, consisting of 19 pillars in a circle and a central *kebla*. The entrance is made of 2 somewhat larger stones, than the rest: not improbably one of the *Herculean* labours. It is affirm'd by the best authors, that our *Tyrian Hercules*, the more ancients *Hercules*, built the city of *Gadis*, at *Cadiz* now. And where-ever *Hercules* came, there we read of his pillars. Thus *Avienus*.

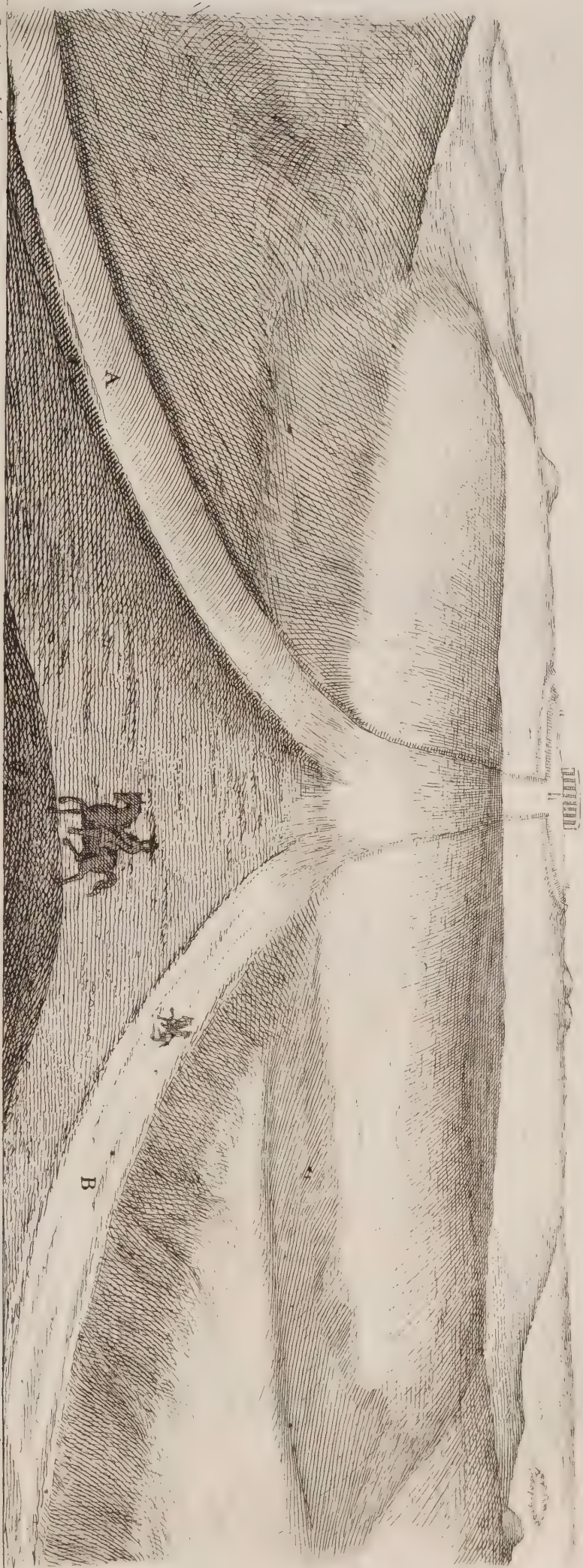
*Hic Gadir urbs est, dicta Tartessus prius,
Hic sunt columnæ pertinacis Herculis.*

Arrian II. of the life of *Alexander*, remarks, "that *Gadis* was built by the *Phœnicians*. There was a temple of *Hercules*. The form, the sacrifices " and ceremonies there perform'd, are all after the *Phœnician* manner." *Strabo* in his *Lib. III.* says there were two pillars in this temple, dedicate to *Hercules*; which the learned *Tristan* in his commentaries on medals, p. 384. says, he doubts not, but they were *petræ ambrosiæ*, in imitation of those of the same name, in the temple of *Hercules* of *Tyre*, which *Herodotus* in *Euterpe* speaks of. He appears to have been an extraordinary genius, and a man of great piety withal. Therefore where-ever he came, he made these patriarchal temples, or set up pillars of stone, as antiquity called them. Just as the patriarchal family did in the land of *Canaan*. And *Hercules* seems to me, to have been a great man, raised up by providence, to carry the reform'd patriarchal religion, to the extreme part of the then known western world. Here, I suppose, the religion of *Abraham* remain'd pure, for many ages, under the *Druids*, till perhaps corrupted by incursions from the continent. It is remarkable, that the *Romans*, who were so catholic, (different from those we now absurdly call *Roman* catholics) as to permit all religions, persecuted only that of the *Druids*, and the christian: whence we are naturally led to think, there was a good deal of resemblance. Indeed, the *Druids* are accused of human sacrifices. They crucified a man and burnt him on the altar; which seems to be a most extravagant act of superstition, deriv'd from some extraordinary notices they had of mankind's redemption: and perhaps from *Abraham's* example misunderstood. But as to human sacrifices simply considered, the *Romans* themselves and all other nations upon earth at times, practis'd them.

To this *Hercules*, antiquity affixed very many names, from different notions of him, retain'd in different countries; and after idolatry took root, he was worshipp'd under those names of consecration, according to the old method. For instance, one of his names was *Palæmon*. *Palæmon*, says *Hesychius*, is *Hercules*. The *Greeks* made him a sea Deity, who had been so great a sea-captain. They call him *Melicerta*, which is his *Phœnician* name *Melcartus*, king of the city. *Ovid* tells us the story in *Met. IV.* *Nonnus* calls him *Astrochiton* starry-robed, from his being made a constellation in heaven. In the *Gallic* picture of him, which *Lucian* saw, he is represented with a sphere in one hand, under the name of *Ogmios*. Mr. *Toland* in his history of the *Druids*, shews us the true interpretation of that word, from the *Irish* language; after the learned had in vain attempted the explication of it. From thence we infer he brought the use of letters hither. *Cæsar* informs us, the *Druids* had them.

He

A direct View of Stonehenge from the union of the two Avenues .



A. the rising of the avenue going to Radfen. B. to the Curfus.



He is called *Affis*, by the easterns, which signifies the valiant: the same as *Hæjus* of the Germans.

Beside the patriarchal custom of building these places of worship, and consecrating them with oil, we find many other footsteps of that most ancient religion, in the history of *Hercules*. *Silius* speaking of the strange rites used in the *Gaditan* temple of *Hercules*, says, the priests officiated there barefooted, practis'd chastity, had no statues, us'd white linen surplices. And it is a notorious custom with the ancient *Phœnicians*, to pay tithe. Indeed they paid tythe to *Hercules*. Which only imports, that it was a precept and practice introduc'd by *Hercules*. And after they had deified *Hercules* they practis'd it toward him. This was a common method, when idolatry began. I shall treat more largely of these affairs; when I discourse expressly of the patriarchal religion. Likewise, I shall prove more fully, from chronological characters, that this *Hercules* liv'd at the time, we are speaking of, in the *canon Mosaicæ chronologiæ*. What I now recite, concerning these matters, I could not well avoid, as they in my apprehension, relate to the name of *Stonehenge*.

Pliny Nat. Hist. VII. 56. gives us a testimony, of our *Hercules*, under the name of *Melcartus*, (as *Bochart* rightly corrects it) first bringing tin into Greece, from the *Cassiterid* islands. By which the *British* are meant. The tin of *Tyre*, which the merchants of Greece, came to buy, at the fairs of that city, is mention'd *Ezekiel* xxvii. 12. which, no doubt, came from hence. But it is much earlier mention'd, among lead and other metals, when the *Midianites* had it in *Moses's* time, *Numbers* xxxi. 22. the *Chaldee* and *Arabic* version there, use the word *kastira*, the *Hierosolymitan* *kistara*. No wonder the *Midianites* should then abound with tin: when we were told by *Josephus*, that *Apher* son of *Midian*, was one of *Hercules's* companions. The LXX. in that passage of *Numbers* call it *αἰσίνης*. But tin is mention'd earlier still, in *Job* xix. 24. and *Job* liv'd in this same country, on the borders of *Arabia*.

It is very evident from *Bochart*, that the *Phœnicians*, had sail'd quite round *Britain*, by what he writes of *Thule*. How then can we doubt but the great island, which they found in the extremest west, was *Britain*? but they kept their gainful navigation hither so secret, for many centuries, that even *Herodotus* the earliest Greek writer professes he knows not, whence the tin comes. *Britain* was the only country, where it could come from, in any quantity, as *Pliny* says. But from this great secrecy of the *Phœnicians*, we have lost the high antiquities of *Britain*, as unknown to the *Greeks*; the only heathen nation that had the address to commit things to writing. Therefore we must be content with what small remains of this kind, can be fish'd out of the wreck of time, by such conjectural methods, as antiquaries cannot avoid insisting on.

In *Devonshire* is *Hartland* point so call'd corruptly, as the excellent *Camden* observes, for *Herculis promontorium*. And upon the *Durham* sea coast is a town on a promontory call'd *Hartlepool*. A village call'd *Hart* near it. I take it to have been call'd by the Greek traders here *Heracleopolis*. And hence, probably came that fine old altar in Greek, dedicated to the *Tyrian Hercules*, which Mr. *Roger Gale* and I copied, in *Corbridge* church-yard.

From these and many other considerations of this kind, which I shall hereafter treat of more largely and professedly: I cannot but join in opinion with *Franc. Philelphus* in his epistles, and *Lilius Giraldus* in his *Hercules* mention'd by Mr. *Camden*, in the last quoted passage, and with many other writers, that the very ancient *Phœnician* or *Tyrian Hercules* conducted an eastern colony hither, upon the *aborigines*; with whom came the *Druids*, the builders of *Stonehenge* and the like works among us. And let this suffice for what I promis'd upon the first head of this chapter, viz. to speak of the antiquity of these works in general.

2. We are to speak of the time of founding *Stonehenge*.

CHAP. XII.

A conjecture about the time of the founding of Stonehenge. An uniform variation in setting these works, not to be accounted for, but by supposing the Druids us'd a magnetical compass. Their leader, the Tyrian Hercules, was possess'd of a compass-box. The oracle of Jupiter Ammon had a compass-box. The golden fleece at Colchis was a compass-box. Both these temples were founded by Apher, Hercules his companion, and grandson to Abraham. Apher, Aphricus, or Phryxus the same person, seems to have given name to Britain. The Druids set their temples and other works by it. The history of the mariner's compass, since that time. The history of the variation of the magnetic needle. A conjecture of the time of building Stonehenge, from thence.

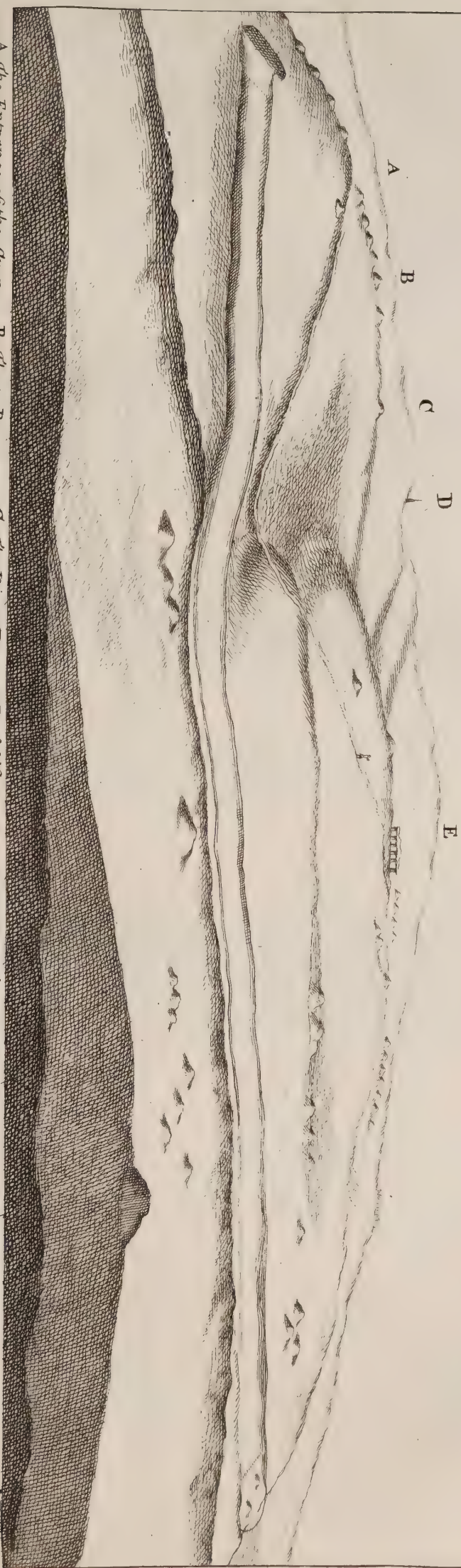
IN my Enquiries into these works of the antient *Druids* in our island, I observed a greater exactness in placing them, with regard to the quarters of the heavens, than one would expect, in works seemingly so rude; and in so remote an age, to which we must necessarily refer them. What more particularly mov'd my attention, was a certain variation from cardinal points, which I observed regular and uniform, in the works of one place. And that variation was different, in works of another place; yet equally regular and uniform in that place. Suppose (for instance) the works about *Abury* in *Wiltshire* generally vary 9 or 10 degrees to the left hand, from cardinal points: *i. e.* westward from the north. And the works at *Stonehenge* generally vary to the right hand, from cardinal points, and that to the quantity of 6 or 7 degrees. The principal diameter or groundline of *Stonehenge*, leading from the entrance, up the middle of the temple, to the high altar, (from which line the whole work is form'd) varies about that quantity southward of the north east point. The intent of the founders of *Stonehenge*, was to set the entrance full north east, being the point where the sun rises, or nearly, at the summer solstice. As well because *that* is the farthest elongation of the great celestial luminary, northward; the complement of our earthly felicity, in ripening the fruits of the earth: as because *then* they celebrated one of their principal religious meetings or festivals, with sacrifices, publick games, and the like. Such was the custom of all the antient nations. The *Isthmian*, *Nemæan*, *Olympian*, *Pythian* games, famous in the works of the learned nations: those of *Tyre* II. *Maccabees* iv. 18. dedicated to their and our founder, the antient *Tyrian Hercules*, who, I suppose, conducted the first *Phœnician* colony, with our *Druids*, into *Britain*: these were all held at this time of the year. A custom continu'd from patriarchal times.

This exactness with which the *Druids* set their works, and the uniformity of their variation, make me believe, this variation was not the effect of chance or negligence.

By a superficial reflexion upon it, we should be apt to suspect, it was owing to their observing the sun's rising on the longest day of the year, or summer solstice, and setting their line by it. For this is supposed to be a method by which they formerly set our Churches: marking the sun's rising at the equinox. But the *Druids* were too good astronomers and mathematicians to need so mean an artifice: nor does it correspond to the quantity precisely enough. Besides, this same variation appears where it cannot possibly regard the sun's rising at that time.

For,

Prospect of the Curfus & Stonehenge from the North Aug. 6. 1743.



A. the Entrance of the Awerne. B. the 7 Barrows. C. the Kings Barrow. D. Salisbury Steeple. E. Stonehenge.



For, I observ'd the like variation, or very near, in all the other parts relating to this temple before taken notice of; beside the avenue leading up to the temple from the north east, in a strait line; which has the before-mention'd variation all the way. At the bottom of the hill, this avenue divides into two wings, each going off from the last mention'd part, with a decent sweep; the one to the left hand, westward, the other to the right hand, eastward. They go off with a like angle, and that angle varies the like quantity. The western wing goes to the *curfus*, before observ'd, the place upon the downs, half a mile off *Stonehenge*, made for races with chariots and horses. The right hand wing of the avenue runs directly eastward for a mile together, pointing to a place on an angle of the river, called *Radfin*. This part of the avenue, which was intended by the founders, to have been drawn precisely east and west, varies about 5 or 6 degrees to the south.

Likewise, that great work of the *curfus* itself, which stretches its length across the downs, from east to west, like a line of latitude upon the globe, varies such a like quantity, from true east and west, the same way. The meridian line of *Stonehenge* passes exactly through the middle of this *curfus*.

Further, at the east end of this *curfus*, the huge bank of earth, above 200 foot long, made across the end of the *curfus*, as a *meta*, and whereon sat the princes and judges of the prizes: This bank of earth is drawn exactly at a right angle with the *curfus*, consequently due north and south, but with the variation before spoken of. These, and other like observations here, as well as in other *Druid* Works, appear'd to me no otherwise to be accounted for, but that the *Druids* us'd a magnetical compass, in laying down the works: and that the needle vary'd so much, at that time, from the true meridian line.

I remember I open'd this affair, near 20 Years ago, to Dr. *Halley*, who was of the same sentiment. Nor am I the first who suspected the *Phœnicians* of old were possess'd of this great secret, as well as the *Chinese*, from times immemorial. I am not moved to think otherwise by what *Bochart* writes against it. The very name of the magnet *lapis Heraclius* strongly suggests, the *Tyrian* navigator before-mention'd knew it, as is well argued by *Fuller* in his *Miscellanies*, IV. 19. And many things occur, in the mythology of the antients, wherein (if I mistake not) I discern most evident traces of this knowledge of the directive power of the magnet. We are not to despise the fables of the antients, but to make the best use of them, and search out for their latent truths. My predecessor *Cumberland*, observes in *Sanchoniathon*, p. 325. "that *Apollodorus* (for instance) hath many truths in his mythic history, deriv'd from the "tradition of *Phœnicians* and *Egyptians*, planting *Athens*." And the *Greeks*, those happy practitioners in writing, as well as other arts, took the unlucky turn of the *marvellous*, to so exorbitant a degree, as to write nothing without it. In *Apollodorus*, put out by the learned Dr. *Gale*, p. 114. we have an account of the 10th labour of *Hercules*, his conquest of *Cadiz*, or *Gadira*, as then call'd, or *Erythea*. We are told, the hero set up the 2 pillars at the Straights mouth, at *Gibraltar*, or then *Tartessus*; which we may reasonably suppose some temple made of these rough stones, or some *main ambres*, like those we mention'd before, the *petræ ambrosiæ* in the *Tyrian* coins. Then, "says our author, going on his journey, the rays of the sun were so vehement "upon him, that he had the boldness to draw his bow against him. The "god admiring the intrepidity of the man, gave him a golden cup with which "he sail'd over the ocean." *Pisander* in his IId. book, (in *Atheneus Deipnos.* XI.) writes the same, only that *Oceanus* lent him the cup. *Panyasis* in his I. of the history of *Hercules*, says, he begg'd it of *Nereus*, son of *Sol*, and with it sail'd to *Erythea*. (Macrob. *Saturn.* XXI. 5.) *Theoclytus*, in *Atheneus* afore-said, in his II. *de tempeste*, mentions the same thing. He said it before in his *Titanomachia*. *Pherecydes*, in his III. of history, quoted both in *Atheneus* and *Macrobius*, tells a story somewhat like that of *Apollodorus*, but more particular.

Q

Servius

Servius Æn. VII. mentions it, but as some of the former, makes the cup of brass, instead of gold. *Alexander Ephefius* the like. All very antient writers. *Lucian* says, that *Hercules* sail'd in a sea-conch shell. What can we understand by all this, mention'd by so many grave authors, but a compass-box, which enabled him to sail the great ocean, and penetrate to our northern island, less obnoxious to the suns vehement heat? Add to this, in the same place, *Apollodorus* speaks of his fighting *Albion* and *Dercynus*, by *Mela*, called *Bergion*, Sons of *Neptune*; which were the most antient names of the *Britannic* Isles, before the name of *Britain*. *Diodorus Siculus*, in his IV. book delivers a like account of this 10th labour of *Hercules*, but in a mere historical manner. And adds, that when he return'd by *Sicily*, he dedicated a grove to *Geryon* the hero, where, to his time, the people did religious rites. For this affair of sacred groves, we know our *Druids* were famous. He built a temple likewise at *Gades*. We are not to suppose it a cover'd edifice, like what posterity call'd a temple, but an open one, according to the mode of those days. Cover'd temples, at that time, being a thing unknown in the world. Afterward, a magnificent temple, properly, was there built to him. *Mela* witnesses, that it was our *Egyptian Hercules*, who was there worshipp'd. For I suppose our *Egyptian* and the *Tyrian Hercules* to be all one. The same mention'd by the name of *Affis*, in *Manethons* XVII. Dynasty, in *Josephus* c. App. in *Africanus*, *Eusebius*, and *Syncellus*. *Apollonius* II. 14. writes, it was not the *Theban* but the *Egyptian Hercules* that came to *Gades*: which is confirm'd by *Hecateus*. And *Herodotus*, in *Euterpe* says, *Hercules* is a very antient deity among the *Egyptians*, not so, among the *Greeks*. And I suppose this hero lived at, or very near the time of the patriarch *Abraham*.

These were the times about the beginning of idolatry. And *Hercules* was far from being an idolater himself, though worshipp'd afterwards, for his great exploits, and perhaps on this very account of his inventing or knowing the use of the compass. This is the *Hercules* kneeling on one knee, a constellation in heaven, taken notice of by *Dionysius Halycarn.* by *Tzetzes*, *Hyginus*, *Æschylus* and others. It seems to indicate his piety; for which the astronomers his disciples plac'd him in the heavens. He kneels upon the arctic circle, and supports the zodiac on his shoulders; tho' this is not understood by the painting on our modern globes. The *Phœnicians*, his successors in the tin trade of *Britain*, kept the trade and the very name of the Island as a great secret; as well as the use of the compass, till it was lost with them. But it seems highly probable, because *Lucian* describes *Hercules* with a sphere in his hand, that he affixed the present Asterisms of the zodiac: and his successors, the *Phœnicians*, propagated them.

'Tis next to our present purpose, to consider that famous oracle of *Jupiter Ammon* in *Africa*, to be referr'd to the most early times of idolatry: render'd illustrious by *Alexander* the Great taking a journey to it. Which gives us the opportunity of knowing somewhat of it.

*Quamvis Æthiopum populis, Arabumq; beatis
Gentibus, ac Indis, unus sit Jupiter Ammon.* Lucan.

All these nations, with *Egypt* and *Africa*, were peopled by the posterity chiefly of *Ham*. They were the first that fell into idolatry, and worshipp'd their common progenitor, call'd *Amyrus*, in *Sanhoniathon*. *Hecateus* says, *Amoun*, as the *Egyptians* write it, is the word of those that invoke god, and that they meant somewhat very mysterious by it. The history of its origin is this. *Bacchus*, the hero, or demigod, travelling through the sandy desarts of *Africa*, with a great army, was perishing with thirst; he pray'd to his father *Jupiter* for relief, who sent a *ram* that show'd him a spring, sav'd him and his host. Out of gratitude, the hero builds a temple there, to the deity who thus aided

Prospect from the west end of the Cusfus of Stonehenge.



Stukeley, d.

A. the eastern meta. B. the eastern wing of the avenue. C. Stonehenge.



aided him under the form of a *ram*. There is no room to doubt, that this is in part copied from the transaction of the children of *Israel*, in the *Arabian* wilderness. They have added to it, a name and notion borrowed from patriarchal tradition, of a divine person, symboliz'd by a ram; horned, anointed, which is all one. We christians mean *Messiah*. Innumerable passages in old authors, which I might cite, innumerable monuments of antiquity in sculpture, shew, that *Jupiter Ammon* was figur'd as a ram, with a ram's head, with rams horns. They applied the patriarchal notion of the *Messiah*, to their progenitor *Ham*, in an idolatrous way: and deified him under that character. There is a very remarkable passage in *Herodotus*, which, it is worth our while, to transcribe.

In *Euterpe* cap. 42. that author tells us, why the *Theban Egyptians* pay so great a regard to the sheep. "*Hercules* on his importunity to *Jupiter*, that he might have the honour personally to see him, at length prevail'd. And the god consented to exhibit himself to his view, under this device. viz. *Jupiter* cut off a ram's head, put the skin over his own head, and thus appear'd to *Hercules*. Whence the *Egyptians* made the statue of *Jupiter*, with a ram's head, and call *Jupiter Ammoun*. Whence they hold sheep for sacred animals, never kill them but once a year, upon the festival day of *Jupiter*, when only one ram is sacrificed, and his head put upon the statue of *Jupiter*; all that are there present, beat the ram, and at last he is buried in a sacred urn."

It is impossible not to see, that this is derived from that history recorded, *Exodus xxxiii*. *Moses* desires of *Jehovah* repeatedly, that he might see him. He calls it seeing his glory. He is answer'd at length. "I will make all my goodness pass before thee, and I will proclaim the name of *Jehovah* before thee. Thou canst not see my face, but I will put thee in a cleft of the rock, and cover thee with my hand, whilst I pass by. Thou shalt see my back parts only." Here he notoriously promises *Moses*, that he shall see him, in a symbolical form. In the next chapter, *Jehovah* descended in the luminous cloud, or *Shechinah*, and proclaimed the name of *Jehovah*; recites those attributes that relate to his dealings with mankind, in the strongest point of light; "his goodness and mercy, and long-suffering, forgiving iniquity, transgression and sin: but adds, he will by no means clear the guilty, but visit the fathers iniquity upon the children." Wherein our original and fatal transgression is sufficiently intimated, and that God's justice is equal to his mercy; and the necessity of a divine redemption by sacrifice, which in scripture language is call'd, "the lamb slain from the foundation of the world."

All this the most ancient nations had a knowledge of, from patriarchal tradition. When they laps'd into idolatry, they applied these good notions to their new idolatry, and made statues from the symbolical and figurative forms of speech, us'd in true religion. Their sacrificing the ram on the festival day of *Jupiter*, their beating the ram, putting his head on the statue of their deity, burying him in a sacred urn: all most evidently pointing out the notions they had, in the most early times, of the suffering state of the *Messiah*. And such was the origin, in short, of *Jupiter Ammon*. But it appears, by what learned authors write, on *Curtius's* description of his statue, that a magnetical compass box made one considerable part of his sacreds. This we read in *Hyde Pers. relig.* p. 495. in *Curtius* publish'd by *Pitiscus*, and by *Rader* the jesuite, and *Schottus* in *Ortelius*, by *Fuller*, *Herwart* and others. "This compass box with the statue of the deity, was set in a golden ship (the golden cup of *Hercules*) and carried in procession on the shoulders of the priests, accompanied by women singing an hymn in their own language." I doubt not, but the circumstance of carrying this golden ship, on the shoulders of the priests, is an imitation of the *Mosaic* ark in the march of the *Israelites*, thro' the wilderness, during their forty years pilgrimage.

grimage. Tho' they mistook the reason of the thing; the *Jewish* church then being in a military and travelling state. But where the camp rested, the ark was repositied, in the *adytum* of the tabernacle: so likewise when in possession of the land of *Canaan*. This is sufficient proof, that the *Lybians* herein, copied after the *Israelites*, not *vice versa*, as our moderns are willing to think, in these cases.

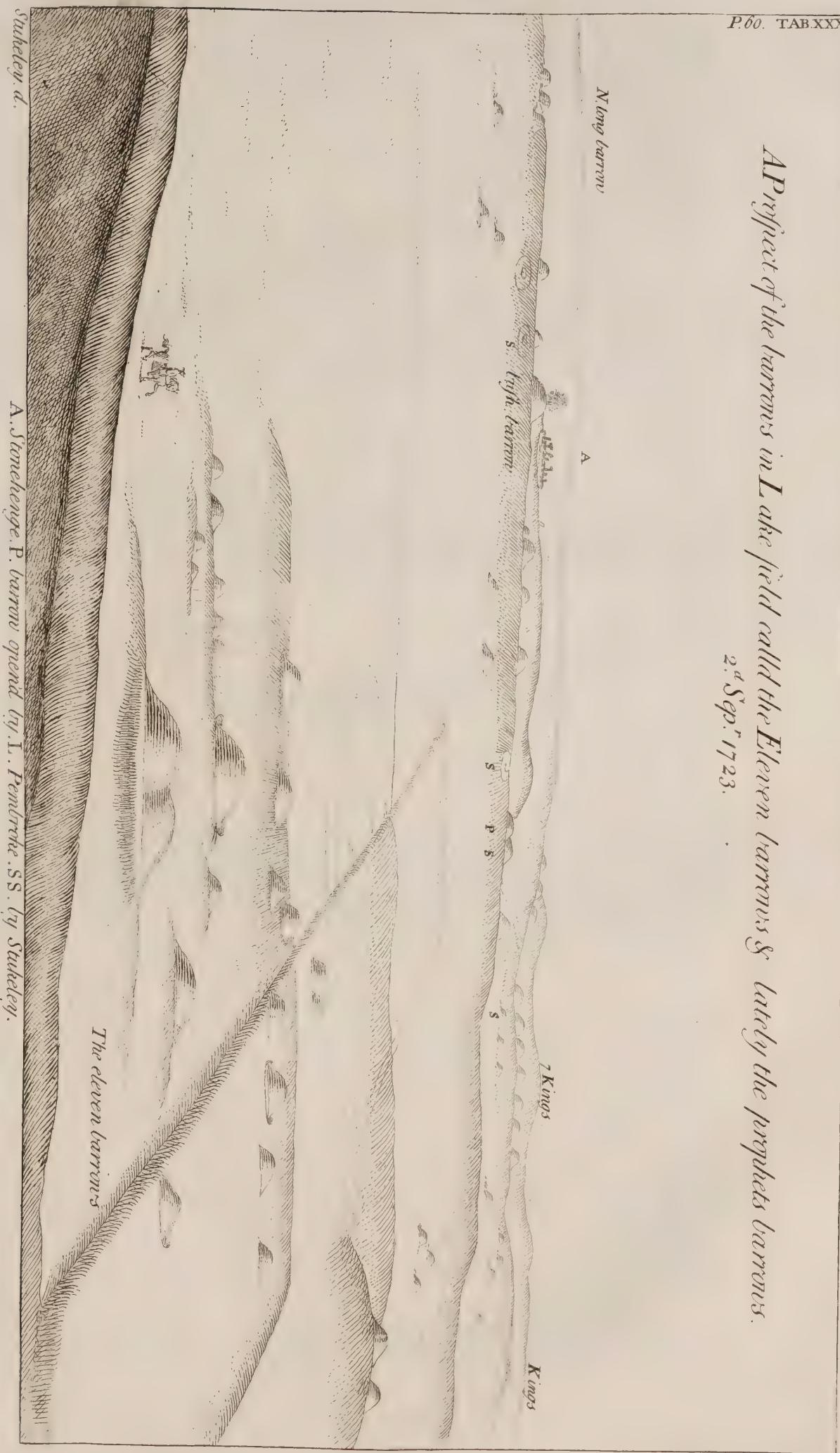
Curtius tells us, the habit of *Ammon's* statue was made of *Smaragd* and other precious stones, wrought in *Mosaic* work. Which I take to be too, in imitation of the pontifical attire, under *Moses's* administration: particularly of the sacred, oracular pectoral, made of *Mosaic* work, with gems. I apprehend, that beside the statue of *Ammon*, there was a figure of (the upper part at least of) a *ram*, on the compass box: which was the oracle. And it is easy to guess how this may be managed for the purpose; even beyond the trick of *Januarius's* blood, and other *Popish* devices.

Hence we may better understand the famous golden fleece, which occasioned the *Argonautic* expedition, one of the earliest and most memorable *Æra's* of the *Grecian* history. If we suppose this golden fleece to be a compass box, we see the reason why the choice youth of *Greece* set out upon that voyage: which, as all other matters of ancient history, among the *Greeks*, is so unaccountably puffed up with the leaven of fable. It became navigators to run any hazard for such a treasure. If we enquire into its origin, it is thus. *Phrixus* son of *Athamas* and *Nepheles* (according to the *Greeks*) had a ship given him by his mother. The ship is call'd in the fable a golden *ram*, or the *ram* with a golden fleece (the same thing as *Hercules's* golden cup.) In this, he and his sister *Helle*, flying the ill-usage of their mother-in-law *Ino*, sail away by sea. *Helle* affrighted in the voyage, falls overboard and gives name to the *Hellepont*. *Phrixus* continues the voyage, and goes to *Æetes* king of *Colchis*, where he hangs up his golden *ram* in the temple, to *Jupiter Phyxius*, (one would be apt to imagine they meant *Pyxius*, alluding to the box.) *Jason* made his famous expedition thither afterward, and stole it. But the *ram* was placed in the heavens, among the constellations, as a memorial; the first sign in the *Zodiac*: which shews the high antiquity of the story.

This account manifestly pretends very great antiquity, and some signal event. I observe this *Ino* their mother-in-law, is said to be the nurse of *Bacchus*, and throwing herself with her son *Melicerte* into the sea, became a goddess, under the name of *Leucothea*. Her son became a god, under the name of *Palæmon*. This *Melicerte* is allowed by all the learned, to be no other than our *Melcartus* above-mention'd. *Palæmon* is *Hercules*, says *Hesychius*. *Palæmon* is his name of deification. *Pausanias* in the beginning of his *corinthiaca* informs us, this *apotheosis* of *Ino* and *Melicerta* was the occasion of founding the famous *Isthmian* games. *Plutarch* says the same, and *Phavorinus*. Again, I observe, *Phrixus* is said to be son of *Nephele* (a cloud) whence call'd *nubigena* by *Columella*. We must hence expect somewhat very secret and obscure. Further, all writers say openly this *ram* or ship of *Phrixus* was oracular and could speak upon occasion. So all the writers of the *Argonautics* too will have the ship *Argos* to be loquacious and oracular. *Magnes* another name of the load-stone is often call'd *Adamas*, which seems to be no other than *Athamas*. *Apollodorus* makes *Magnes* the son of *Æolus*, who marrying *Nais*, inhabited the isle *Seriphus*. *Æolus* was a great sailor, invented sails, and studied the winds, therefore deified and made the god of the winds. I suppose it all ends in the mysterious envelopment of the knowledge of the magnetic compass.

I hope for the readers candour, in reciting thus much from antient fable, which I did as concisely as possible. But in matters of obscure antiquity, we must make use of all helps. And in heathen antiquity we have no other. A strictly historical way of writing in former times, is only to be expected in the

A Prospect of the barrows in Lake field called the Eleven barrows & lately the prophets barrows.
2^d Sep^r 1723.





sacred canon of the *Jews*. And what is remarkable, after God's holy spirit had deserted *them*, their writers became the greatest fablers in the world, and, if possible, out-did the *Greeks*, in that way.

One would imagine, the fashion of these most antient charts, was to divide the circle into 12 parts, and affix the celestial signs of the zodiac to them; beginning with the east at *aries*, where the sun rises at the equinoxes; and thence they might call the box by the name of *aries*, as shewing the east where *aries* is plac'd. As now the *Turks* and *Arabians* call it *kibla noma*, i. e. shewing the *kibla*, or south point, the way toward which they turn their faces in devotion. So we only enquire for the north point; and call it the lode-stone, because it shews the lode-star or north pole. But 'tis all one; any one point in a circle being found, the rest are found too.

From what has been said, it seems probable, that the fable of the hero finding out the spring in the sandy deserts of *Africa*, by the help of a ram sent from *Jupiter*, means the travelling over those immense plains by the help of a compass, which they call'd by the name of a *ram*, or a golden ram. And that the possessors of the antient oracle of *Ammon* had such a secret, which they cunningly applied to the sacreds of their deity. Probably, in that most early age, they had not improv'd the use of it to the pitch and manner that we enjoy, with a needle; and *that* set upon a central pin: but having found out the verticity of the magnet, they put it into a boat, which was to swim on water, and therein it would have liberty to turn itself to its proper direction. And this is the sentiment of the learned Dr. *Wallis*, in the *Philosophical Transactions*, N^o. 278. This boat was the better a handle for the mythologists to call *Hercules's* vessel a golden cup, because cups were made in the shape of a boat, and had the same denomination, *cymbium*.

Those learned commentators upon *Curtius* abovementioned agree, there was a stone along with the statue of *Ammon*, carried about in the golden ship; and perhaps, hence the antient navigators took the hint of applying the figure of the ram to their compasses, however form'd, and gave it the name of the *ram*, or golden fleece, which the *Greek* fables, their most antient history, ring of: and hence their ships deriv'd their oracular quality. *Phrixus's* ship, the golden *ram*, being said to speak on occasion, as well as the ship *argos*. The stupendous properties of this stone, without difficulty, would persuade even those above the vulgar, that there was a divine principle in it, quite metaphysical, consequently oracular. And in the dawnings of idolatry, the evil agent who was vigilant to pervert every thing to his own purpose, would not fail to make great use of the secrets of the magnet. The intire notion of oracles among the heathen, is caused by the devil's mimicry of God's transactions among the patriarchs and the *Jews*. But I believe the *Egyptians* took their notion of carrying a boat in all their religious processions, from this magnetic boat, of which both *Herodotus* and *Plutarch* inform us. For they intended it to signify the movement and descent of the divine ideas from the supreme mind; especially the very fountain and principal of those ideas: and it must be own'd to be admirably well chose. Hence the top and the bottom of the verge or *limbus* of the celebrated *Isiac* table, is adorn'd with a boat. In one a ram, in the other a bull. Meaning the origin of the chain of ideas flowing from the divine mind. 'Tis highly probable, that with the ram is the copy of *Jupiter Ammon's* boat, mention'd by *Curtius*. And I suppose this is *Herwart's* opinion, but I have not yet seen his book. Of this I shall discourse larger in my explication of the *Bembin* table. However *Herodotus* tells us in his II. book, that the temple of *Jupiter Ammon* took its rise from *Phœnicia*. I only mention this for the sake of those that are over acting the credit of antiquities in *Egypt*.

We learn in *Plutarch's* discourse *de Isid. & Osir*, that the ship *argos* of the *Greeks*, was in reality the ship that our *Hercules* sail'd round the world in.

R

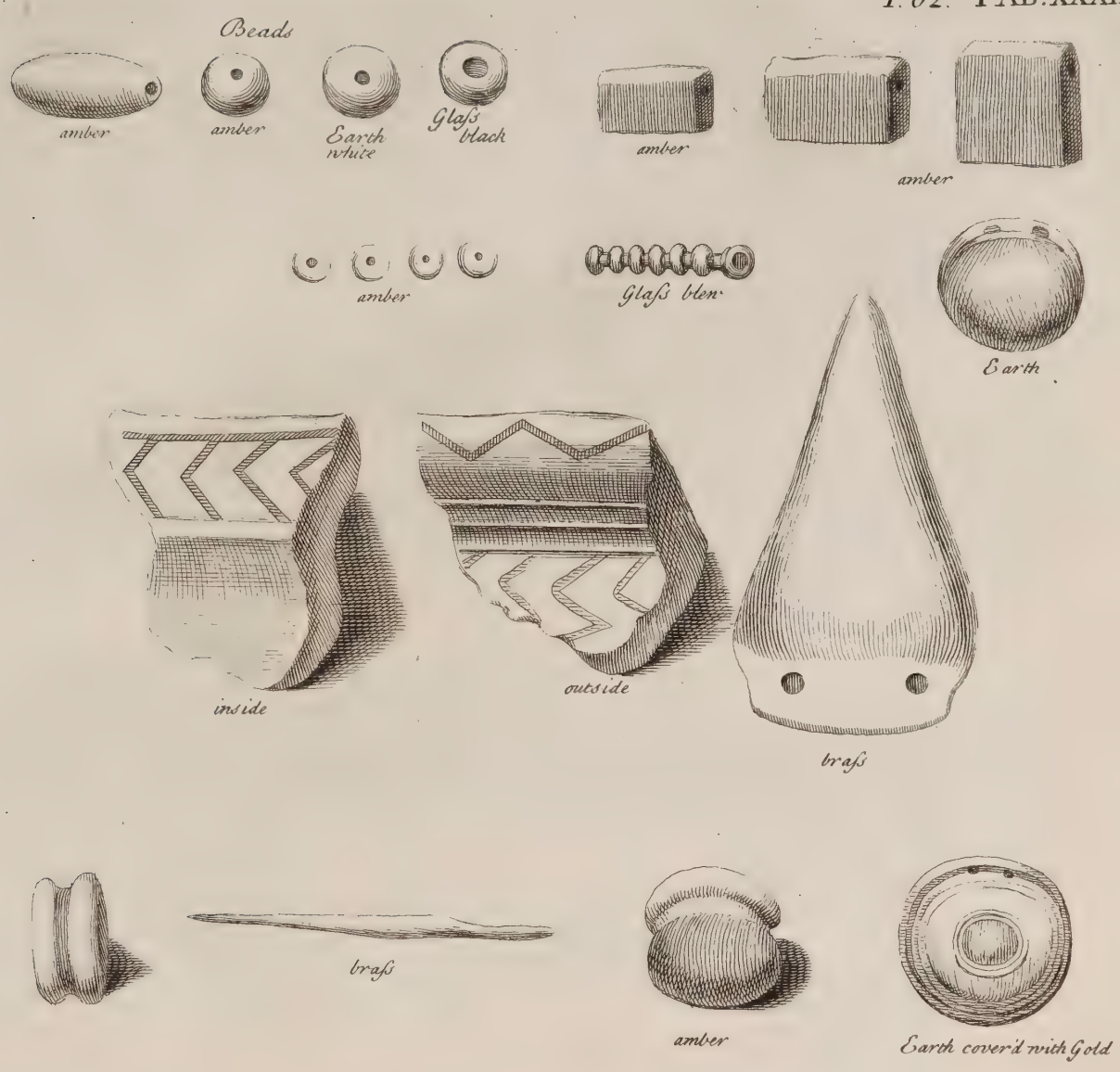
Further,

Further, this oracular ship has its name *argos*, says my friend Mr. Baxter, gloss. ant. rom. from the Hebrew and Syrian word *argan*, an ark. Which confirms what I said above, concerning the carrying about the ship of *Ammon* on the shoulders of the priests. Strabo in II. of his geography, mentions the temple of *Leucothea*, built by *Phrixus* at *Colchos*; that there was an oracle there; and that the sheep was never slain at the place. This shews its relation to that of *Jupiter Ammon*. *Leucothea* is the name of consecration of *Hercules* his mother, *Hercules* himself being call'd *Palæmon*; both made sea deities: from the extraordinary fame of *Hercules*, the first and great sea captain. *Pausanias* in *Atticis* says, he was buried in the *Corinthian Isthmus*; where the *Isthmian* games were kept to his memory. But *Mela* writes, that his remains were at *Gades*. It's probable there was only an honorary monument of him at the *Isthmus*, as founder: as the honorary monument of *Jolaus* mention'd to be among the *Thebans*, by the *Stadium*, p. 42.

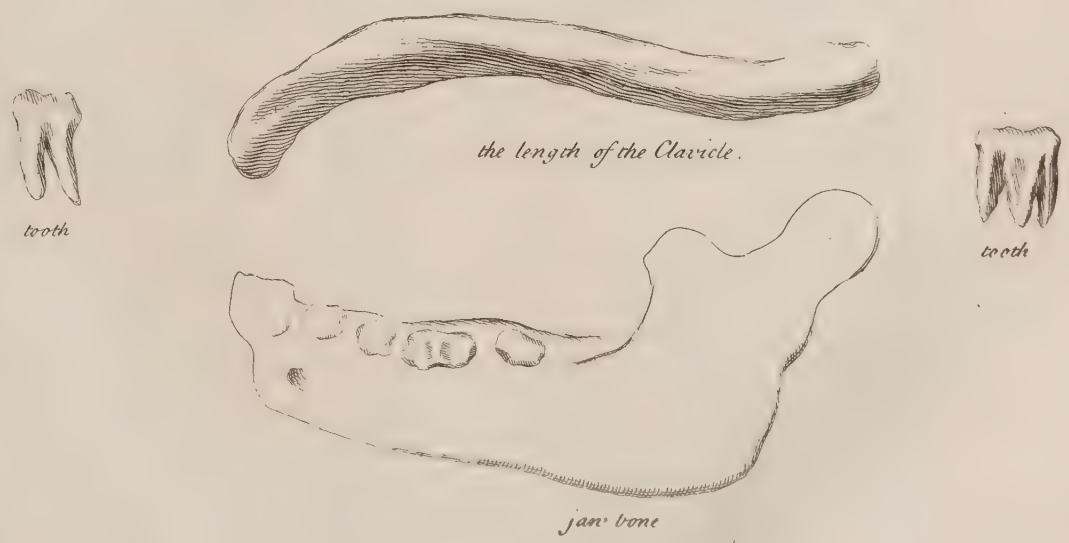
Mr. Baxter in gloss. ant. rom. v. *ascania* makes *Phrixus* to be *Aphricus*, and the same person as *Jupiter Ammon*, or the founder of the temple of *Jupiter Ammon*; rather, of that prior to *Jupiter Ammon*. We are not to regard the little artifices of the *Greeks*, who draw all celebrated events and persons of antiquity, into their own country. *Aphricus*, no doubt, is the *Aphre* before-mentioned, son of *Midian*, son of *Abraham*; whom *Cleodemus* makes an associate of *Hercules*, in his *Lybian* wars. *Josephus* makes him the conqueror of *Lybia*, and that he gave name to *Africa*. 'Tis not unlikely but that he is the hero that travell'd over these barren sands by the help of the compass, as his countrymen the *Arabians* have from times immemorial practis'd, in travelling over their own deserts. And might probably erect a patriarchal temple there; and in times of his posterity it degenerated into the idolatrous temple of *Jupiter Ammon*. And there the compass box of the hero remain'd, and was converted into part of the heathen sacreds.

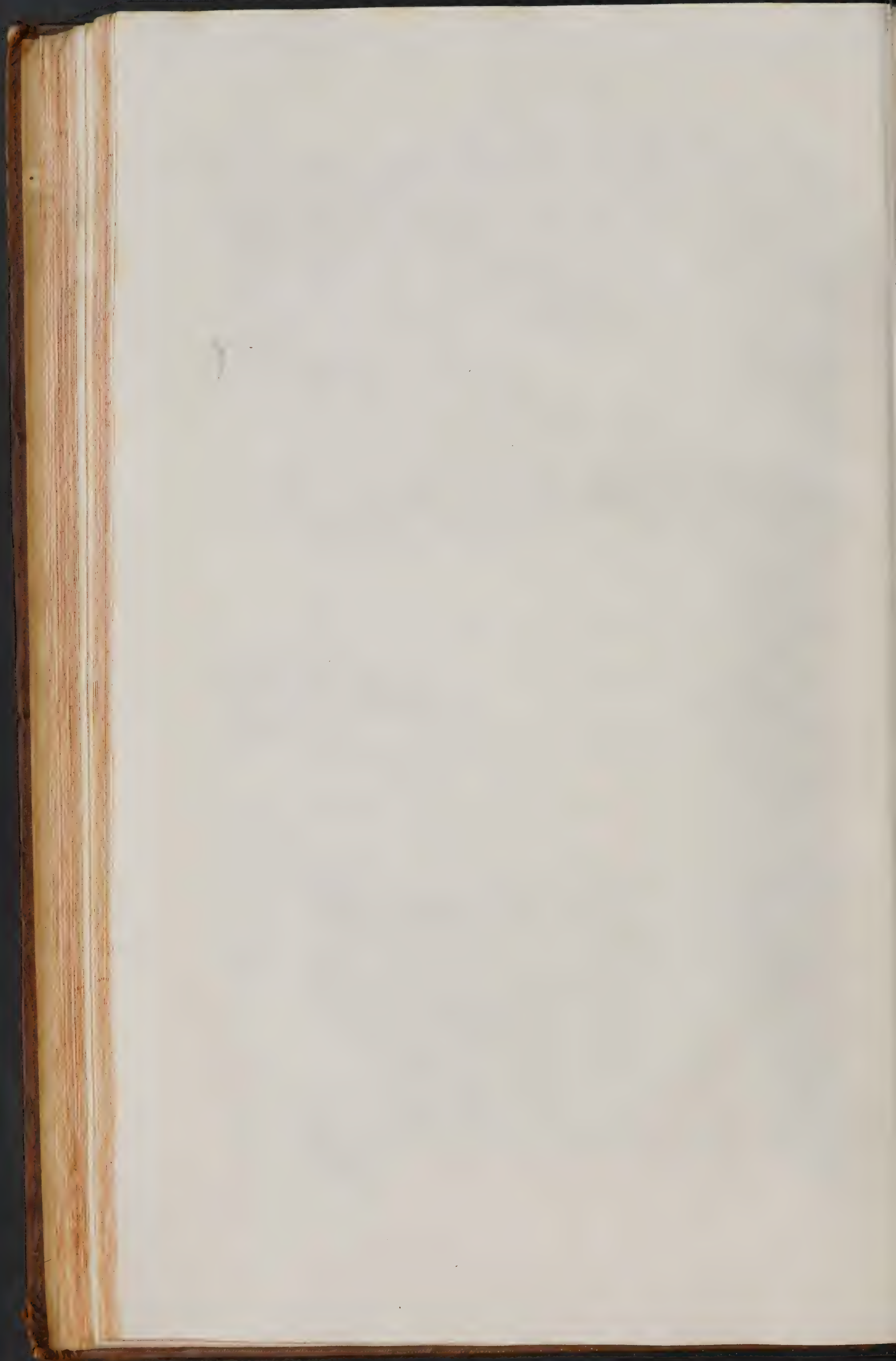
'Tis no very strange matter, if they at another time call this same hero *Bacchus*, therein confounding him with the like travels of the *Israelites*, through the *Arabian* deserts. We are not to expect these histories of old times involv'd in fable, absolutely consistent. But if this account be agreeable to truth or near it; then we may imagine the same *Aphre*, by the *Greeks* call'd *Phrixus*, according to Mr. Baxter, pass'd the *Hellepont*, made the expedition into *Colchis*, and built a like temple there. And a compass box called the golden *ram*, was made alike part of the object of their adoration. This is exceedingly confirm'd by the report of *Herodotus* and *Diodorus S.* who say, the *Colchi* practis'd the rite of circumcision, a matter which the learned cannot account for; but appears plain from hence: these being the descendants of *Abraham*. They say, at the same time, that the *Ethiopians* practise the like: and that 'tis no recent custom among them, but from the beginning. I apprehend by *Ethiopians* are meant *Arabians*, who are people descended from *Abraham*. *Herodotus* says likewise the *Egyptians* circumcis'd, which must be accounted for in this same manner; some *Arabian* or *Ethiopian* nation bringing the custom among them. As a further confirmation of *Phrixus* being *Aphricus*, *Bochart* shews the *Colchic* and *Hebrew* tongue is much a-kin. And thus we may account for what Mr. Toland, p. 133. says, that the idiom of the *Irish* language (which we suppose the remnant of the most antient oriental,) has a mixture of *Arabic* in it.

I saw a book in Dr. Mead's library, *Museo de las medallas desconocidas Espanolas*, p. 35. N^o. 82, 83. are two ancient unknown medals, such as they often find in *Spain*. The first a head (not of the best workmanship) on the obverse, young, but heroical enough, a necklace on. Behind it A Φ P A in the old *Phœnician* character, like the *Samaritan*. Reverse a horseman, and under the exergue another word in like *Punic* character. The other N^o. 83. has the same head in the obverse, but without the necklace: and A Φ P A before, in plain *Greek*, behind a dolphin. The reverse as the last. There is another such coin in the same



Female Celtic ornaments found in a barrow north of Stonehenge which I open'd 5 July 1723. among burnt bones, all drawn as big as the Life.





same book, no difference, but the name and dolphin transpos'd. I verily believe this is our *Aphra*, or *Apher* in our *English* translation call'd *Epber*, *Gen.* xxv. 4. struck by some city in *Spain*, who acknowledged him their founder.

It is remarkable enough, what Mr. Norden writes, in his history of *Cornwall*. The *Cornish* men universally suppose that the *Jews* are the people who first work't in their rocks, for tin: and in old neglected tin-works, they find some of their tools. The workmen call them *attal sarazin*, the *Jews* cast off works, in their *Hebrew* speech, says Norden. Now I apprehend he means our *Arabians*: and it is a circumstance confirming the former notions. And to it we may refer the origin of the odd reports, of our *Stonehenge* coming from *Africa* and the like. By the *Greeks*, *Hercules Melcartus* or *Melicerta*, and *Phrixus* or *Apricus* are made half brothers: by *Josephus*, *Hercules* is son-in-law to *Apricus*. The *Phœnicians* paid tythe. So the *Arabians*, in *Pliny*, the like: being patriarchal customs.

Aphricus or *Phryxus* we may very well suppose to be father of the *Phrygians*. And his expedition thro' the *propontis* to the *Euxine* sea, the *Greeks* colour over with their *Helle* and *Hellepont*. But we cannot entertain too high a respect for him, because I see it no less reasonable, to refer the origin of the *Britons* to him. I mean that eastern colony that came hither with *Hercules*, upon the old possessors or *aborigines Albionites*, which gave the more famous name of *Britain* to the island. The *Brigantes* is the same name, says Mr. Baxter the common and more ancient name of this people: who being driven northwards by inundations of foreigners from the continent in after times, the name became more appropriate to the inhabitants of *Yorkshire* and the neighbouring counties. In *Tacitus* the *Brigantes* are called *maxima Brittanorum natio*. At the same time they forc'd the ancientest possessors, the *Albionites* or *Albanians* still more northwards. Likewise many of these *Brigantes* pass'd into *Ireland*, where they became a famous nation. The *Bryges*, *Phryges*, *Phrixi*, *Brisones*, *Brigantes*, *Britones* are intirely synonymous words in different dialects. And this assignment of the origin of our ancestors, very well accounts for that notion of their *Phrygian* or *Trojan* descent, so riveted in the minds of the old *Britons*. A notion which prevail'd among some of the *Gallic* nations on the continent, and they had retain'd the memory of it, in the time of *Ammianus Marcellinus*, who mentions it. Likewise in *Cæsar's* time, some *Gallic* nations, claim'd kindred with the *Romans*; probably upon this very account.

This is, in short, some presumptive evidence we have, of *Hercules* and *Aphricus* planting *Britain*, introducing the *Druids* with the patriarchal religion: and concerning the knowledge they had of the use of the compass. This whole matter will be further consider'd, when I come to treat of it expressly. At present we will continue the history of the compass, as it became more fully known to the world.

Martinius in his *Atlas*, and *Gilbertus de magnete*, *Lib.* I. 2. show us, the *Chinese* have us'd the magnetic needle from times immemorial: that they have a trick of telling fortunes with it: as the heathen afore-mentioned made it oracular. The *Arabians* likewise have us'd it, for travelling over the great and wild desarts, of weeks together, where there is no track to guide them; nor have they any notion of time when they began this practice. *Herwartius* published *admiranda ethnicae theologiæ*, wherein he endeavours to prove that the old *Egyptians* had the use of the magnetic needle, and that the *Bembin* table contains the doctrine of it, envelop'd in hieroglyphicks. The learned *Fuller* in his *Miscellanies* *Lib.* 4. 19. asserts, that the *Phœnicians* knew the use of it, which they endeavour'd to conceal by all possible means, as they did their trading in general. That it was lost with them, as many other arts, their *ars plumaria*, the dying of purple, (the invention of our *Hercules* of *Tyre*) the *Hebrew* poetry, and other curious knowledge, which is perished.

'Tis

'Tis not unlikely that the lodestone being applied to religious use, was one cause of its being forgot: together with the secrecy of the *Phœnician* voyages. *Suetonius* in *Nero*, speaks of a prophetic needle, which the emperor us'd to pay his devotions to. The learned *Burman* shews, that most, or all of the old MSS. and printed books, read it *acuncula*, *acucula*, or *acungula*; which, in my opinion, the criticks have causelessly corrected into *icuncula*: because they had no notion of the magnetic needle being understood by it.

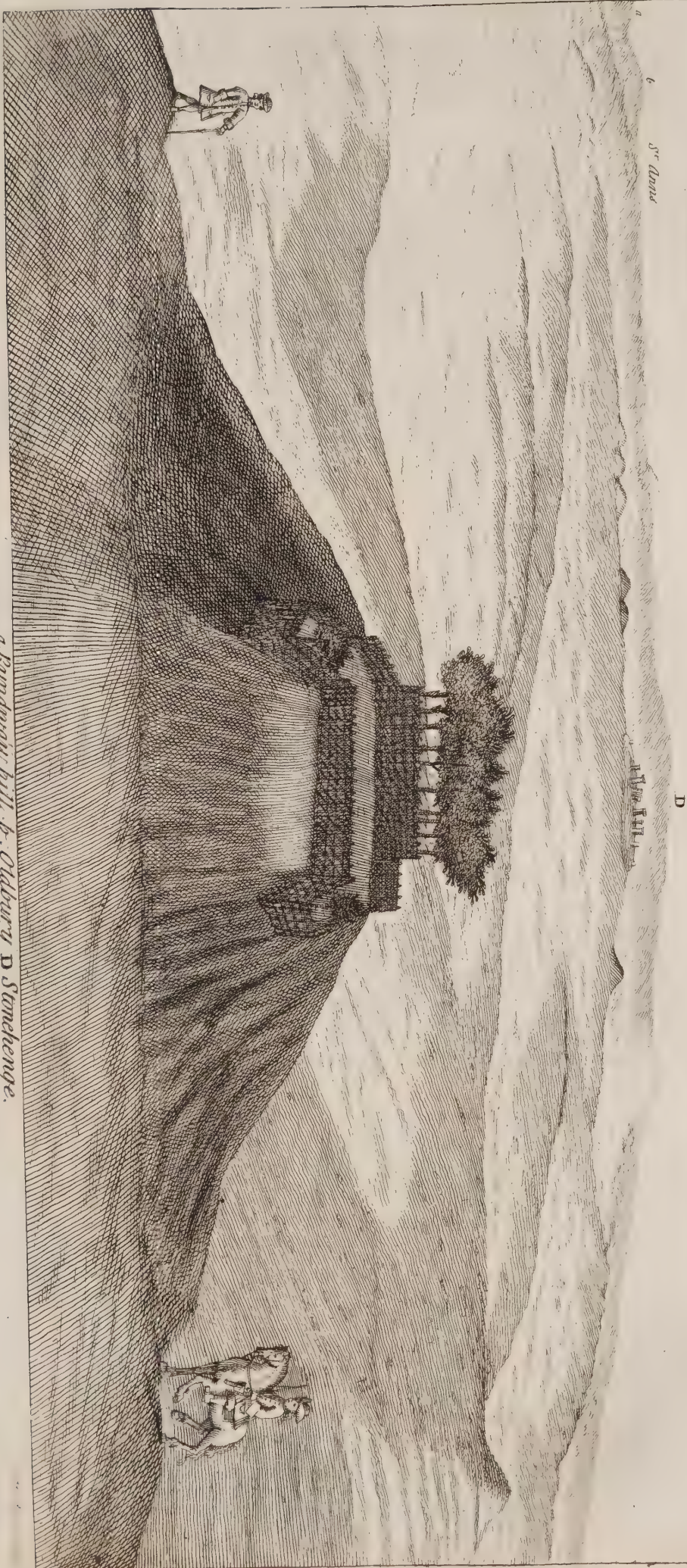
Monfieur *Fauchet*, a famous *French* antiquary, in his antiquities of *France*, quotes some verses from a poet in that country, who wrote A. D. 1180. wherein is as plain a description of the mariner's box, as words can make. The poet mentions it by accident, not as a thing new and strange. *Oforius* in his discourse of the acts of king *Emanuel*, refers the use of the compass among the *Europeans*, to *Gama* and the *Portuguese*, who found it among some barbarous pyrates, about the *Cape of Good Hope*; who probably were some remains of the old *Phœnicians*, or *Arabians*, or at least have preserved from them, this practice. About A. D. 1260. *Paulus Venetus* is said to have brought it from *China*; by the great author on the magnet, our countryman *Gilbert*. *Genebrand* in his *chron.* says, the use of the lodestone reviv'd among us about A. D. 1303. by *Fl. Melvius* a *Neapolitan*, and others attribute it about that time to *John Goia* a *Neapolitan*. *Joseph de Costa* says, some *Mahometan* seamen whom *Vasquez de Gama* met with near *Mosambick*, who had sail'd those seas by the use thereof, taught it him. I observe our ancient *Britons*, the *Welsh*, call a steers-man or pilot *llywydd*, whence no doubt comes our *English* word lodestone, and lode-star, the north-pole. *Llyw* is the helm of a ship in *British*. *Lodemanage* in *Skinner's etymology* an old *English* word, signifying the price paid to the pilot. Our lords of the *Cinque Ports* keep a court at *Dover*, by that name. These things seem to indicate some memorial of the magnet left among the *Welsh*, from the oldest times: and of its application to sailing.

Thus have we given a kind of history of this prodigy in nature, the magnetic needle: to confirm our suspicion, that the *British* Druids knew the use of it, and used it in these works of theirs, which we have been treating of. We learn in the *Philosophical Transactions*, *Lowthorp*, Vol. II. p. 601. that there are considerable veins of the magnet, in our own country, in *Devonshire*; where the *Phœnicians* and Druids must needs be very conversant.

We return now to our first subject *Stonehenge*, and apply what has been said, to the observation we there made. It is not to be thought, that the Druids, men who employed themselves in those noble studies, which *Cæsar* gives us an account of, and who were at the pains of bringing these vast stones together, from such a considerable distance of 16 miles: I say, it is not to be thought, but that they would be nice and exact in placing them. And this, not only particularly, in respect of each other, upon the projected ground-plot: but also in general, in respect of the quarters of the heavens. And this I found to be a just surmise, when I examined their works for several years together, with sufficient accuracy, with a *theodolite*. As I took notice before, the works of one place regarded the cardinal points, but with a certain uniform variation therefrom. Whence I grounded my conjecture, that they were set by a compass, which at that time varied, according to that quantity observ'd. Of which property of variation we may well suppose, the Druids were ignorant. This I now propose for the rule of investigation, of the time when *Stonehenge* was erected. Hoping the reader will judge as favourably of the attempt, as things of this great antiquity require.

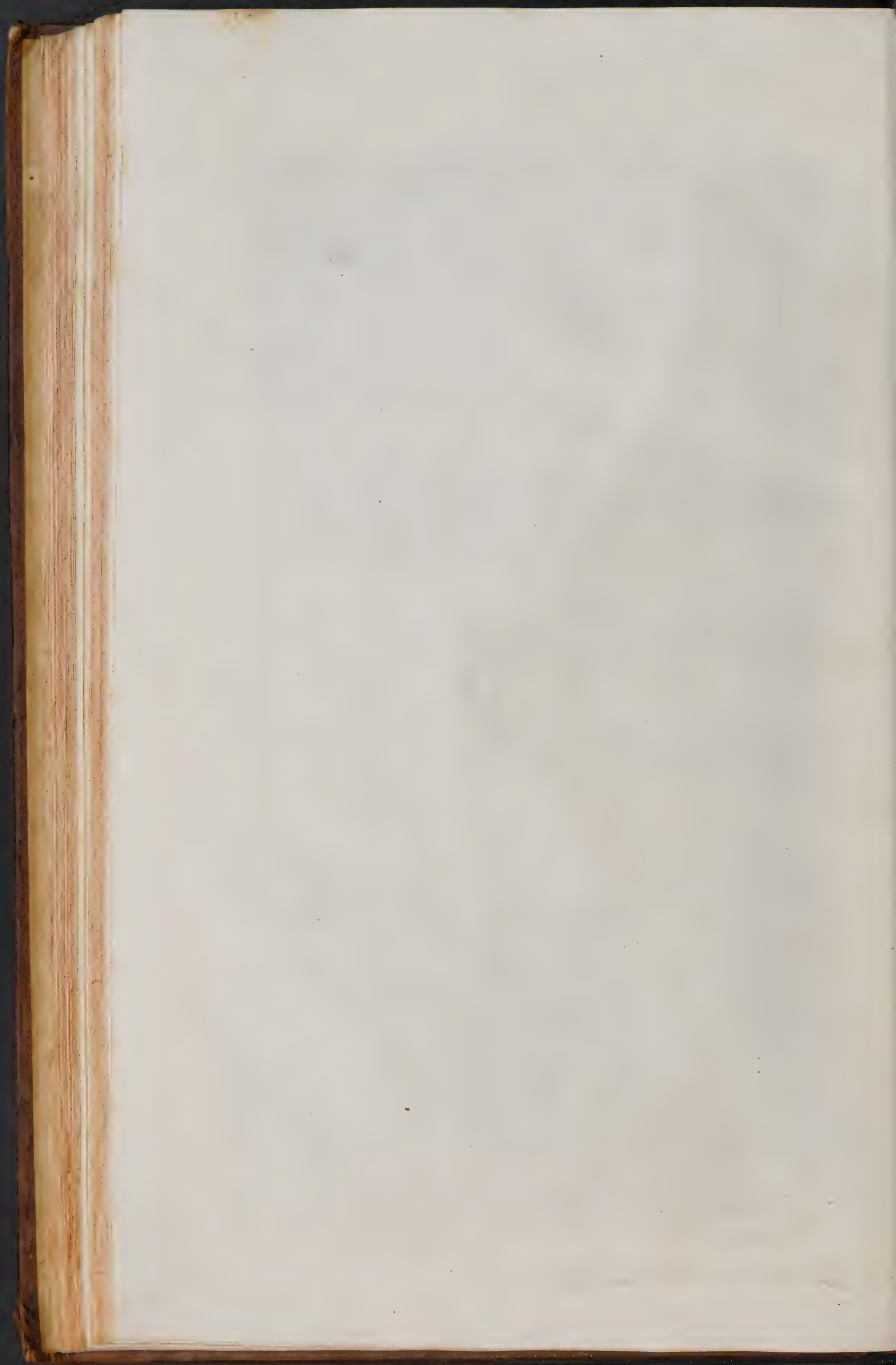
The variation at *Stonehenge* is about 6 or 7 degrees, from the north eastward. I have in order to form our hypothesis, set down a scheme of the state of the variation in *England*, from the best observations I could meet with. Dr. *Halley* takes notice, that the variation at *Paris* is always 2 degrees and a half more

Prospect from Bughbarren



From the dell

a Roundway hill. b. Oldbury D. Stonehenge.



DESCRIBED.

65

more easterly than with us. *Orontius Finæus* in 1550 observ'd it to be there, about 9 degrees, easterly, therefore to reduce it, I have stated it at 11 degrees 30. and from thence continued it, to the present time, as in the ensuing table.

<i>Anno Dom.</i>	Observation.	Variation.
		deg. min.
1550	By <i>Finæus</i>	11 30 east.
1580	Mr. <i>Burroughs</i>	11 15 east.
1600		8 0 east.
1622	Mr. <i>Gunter</i>	6 0 east.
1634	Mr. <i>Gellibrand</i>	4 5 east.
1642		3 5 east.
1657	Mr. <i>Bond</i>	0 0
1665	Mr. <i>Bond</i>	1 22 west.
1666	Capt. <i>Sturmy</i>	1 27 west.
1667	Capt. <i>Sturmy</i>	1 33 west.
1672	Dr. <i>Halley</i>	2 30 west.
1683		4 30 west.
1685		5 5 west.
1692		6 0 west.
1723		11 0 west.
1733		12 0 west.
1740		15 45 west.

By this table it appears, that in the space of 180 years, the variation of the magnetic needle in *England*, has shifted from 11 degrees and a half eastward, to 11 degrees and a half westward. In 90 years the medium of those extremes, which was 1657, there was no variation at all; the needle pointing due north and south. But alas our observations extend no farther. We know not the bound of the variation, on either hand: nor the quantity of its motion, when thereabouts. Mr. *Geo. Graham* thinks it is now near the western bound. It is very slow, in all probability, when upon the return, and as it were, stationary: like the sun's motion at the tropics, when it is returning. So that the nice determination of its circle, and of its motion, is reserved for remote posterity. Dr. *Halley* conjectures, that the whole period of variation, is perform'd in about 700 years. Upon this supposition, in gross, we we may thus found our conjecture, of the time of building of *Stonehenge*.

By what we can find, the variation is about 9 minutes in a year, or a degree and a half in 10 years, at this part of its circle. Now I observ'd at *Stonehenge*, that the eastern wing of the avenue, the *curfus* and other parts belonging to the temple, abated somewhat in their variation, eastward, being somewhat less than that of the temple itself. It is highly reasonable to believe, that the great work of *Stonehenge* could not take less than half a score years in building: and that those other works were made in succeeding years, not long after it was finished. From hence I gather, which way the magnetic variation was moving, at the time of founding *Stonehenge*, viz. from east toward no variation and so to west. This must be the foundation of our *calculus*.

Therefore at the time of the founding of *Stonehenge*, the variation was about the same quantity and place, as about A. D. 1620. in our preceeding table. Supposing with Dr. *Halley*, the revolution of this variation be about 700 years, three intire revolutions thereof, bring us to about the year of the city of *Rome* 280. which is about 460 years before our Saviour's time: 420 years before *Cæsar* invaded *Britain*. About 100 years before our Saviour's birth, *Divitiacus* made the *Wansdike* north of *Stonehenge*, and drove the possessors of this fine country of the *Wiltshire* downs, northwards. So that the Druids enjoyed their magnificent work of *Stonehenge*, but about 360 years. And the very

great number of barrows about it, requires, that we should not much shorten the time. Sir *Isaac Newton* in his *Chronology*, reckons 19 years for a medium of a king's reign. So that in that space, there were about 19 kings, in this country. And there seems to be about that number of royal barrows (in my way of conjecturing) about the place.

I observe, this time we have assign'd for the building of *Stonehenge*, is not long after *Cambyſes's* invasion of *Egypt*. When he committed ſuch horrid outrages there, and made ſuch diſmal havock, with the prieſts and inhabitants in general, that they fled the country to all parts of the world. Some went as far as the *East Indies*, and there taught many of the antient *Egyptian* cuſtoms; as is taken notice of by the learned. It is not to be doubted that ſome of them fled as far weſtward, into the iſland of *Britain*, and introduced ſome of their learning, arts and religion, among the *Druids*; and perhaps had a hand in this very work of *Stonehenge*: the only one that I know of, where the ſtones are chizel'd. All other works of theirs, are of rude ſtones, un- touch'd of tool, exactly after the patriarchal and *Jewiſh* mode: therefore older.

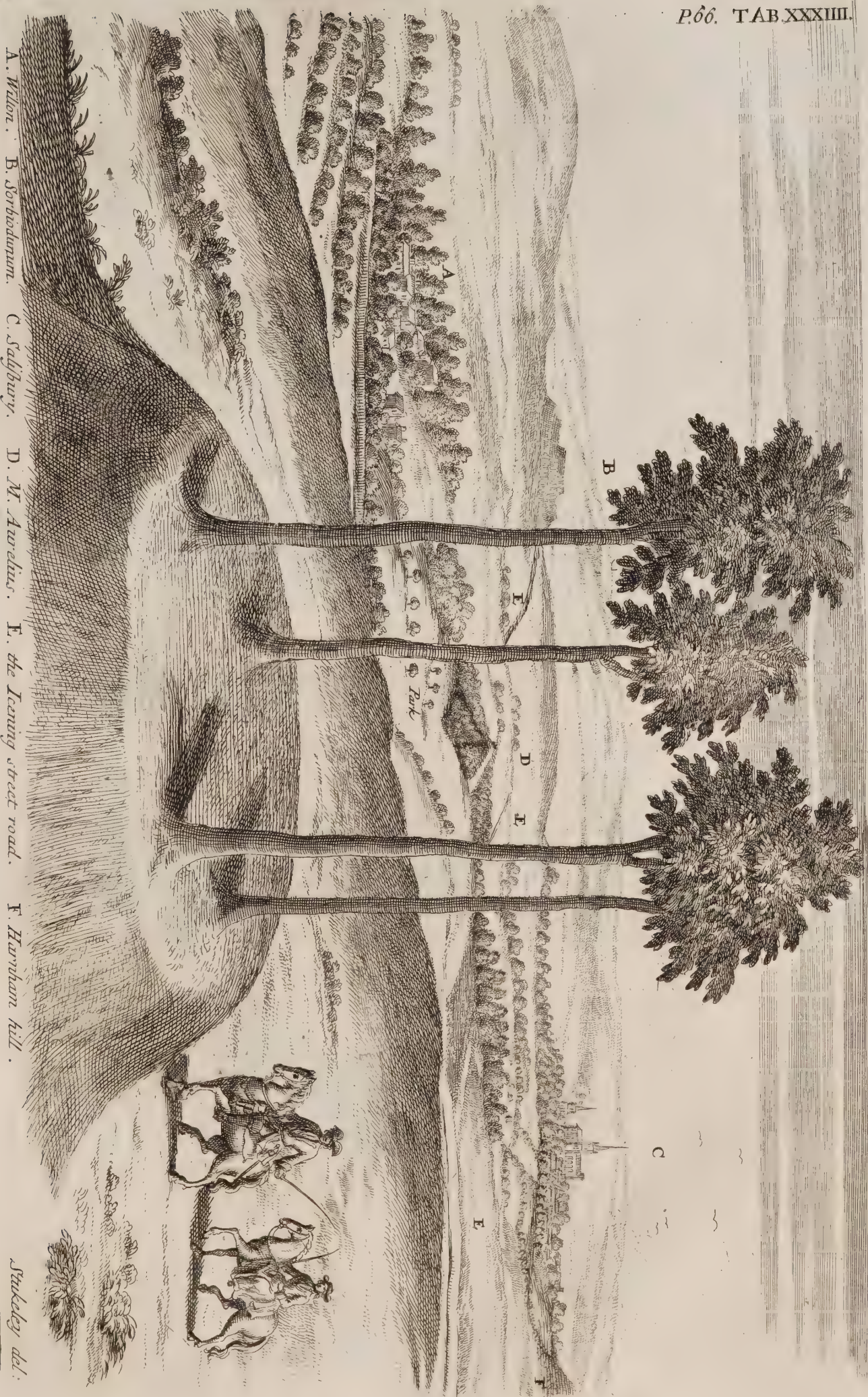
This was at a time, when the *Phœnician* trade was at height, the readier a conveyance to *Britain*: it was before the ſecond temple at *Jeruſalem* was built: before the *Grecians* had any hiſtory.

Directions to the binder.

All the half ſheet plates are to be bound up with the book, as ſingle leaves, according to their pages, and without guards, viz. Plate, N^o. 1, 2, 4, 6, 7, 8, 9, 10, 12, 14, 15, 16, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. Thoſe Plates, N^o. 11, 17, 19, 21, are to be once folded in the middle, and bound up with guards. Thoſe Plates, N^o. 3, 5, 13, 18, 20, 22, are to be folded in three parts, and bound up with guards.

Carvili Regis Tumulus July 29. 1723.

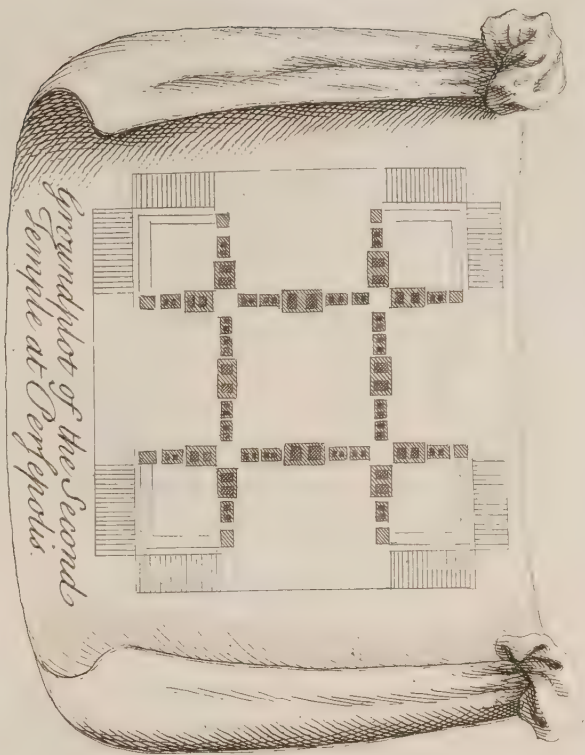
P.66. TAB XXXIII.



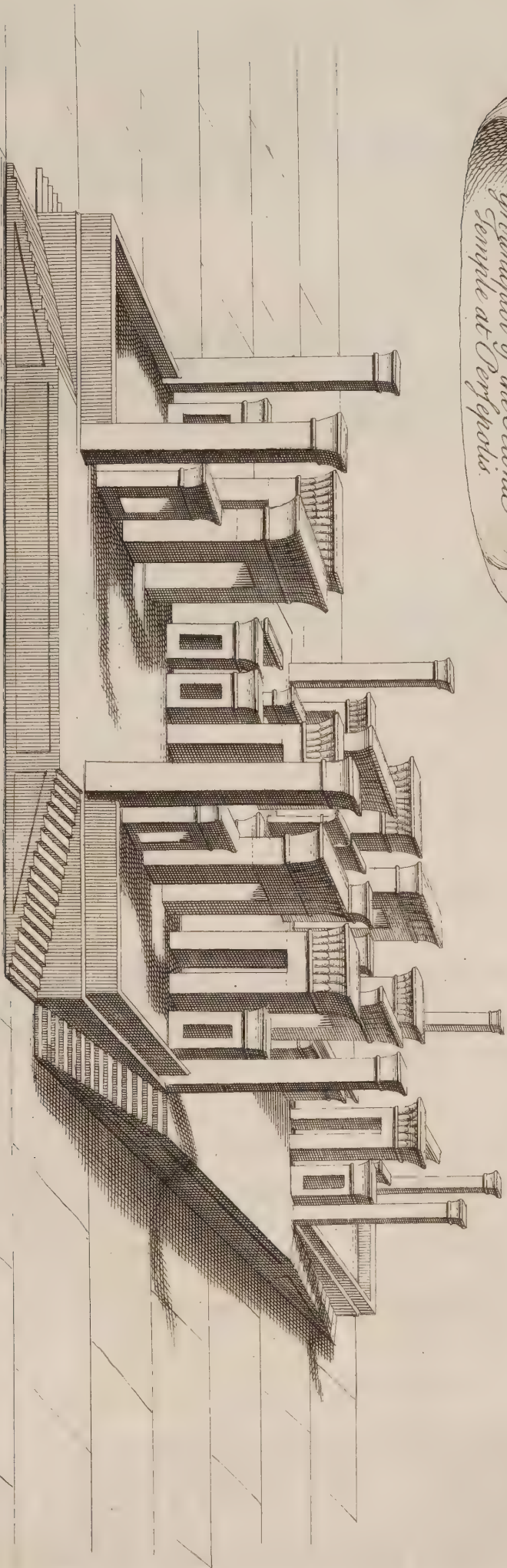
A. Willon. B. Sorbiodunum. C. Salisbury. D. M. Aurelius. E. the Icenig street road. F. Hartham hill.

Stuckey del.





The Perspective of the Second Temple at Persopolis.





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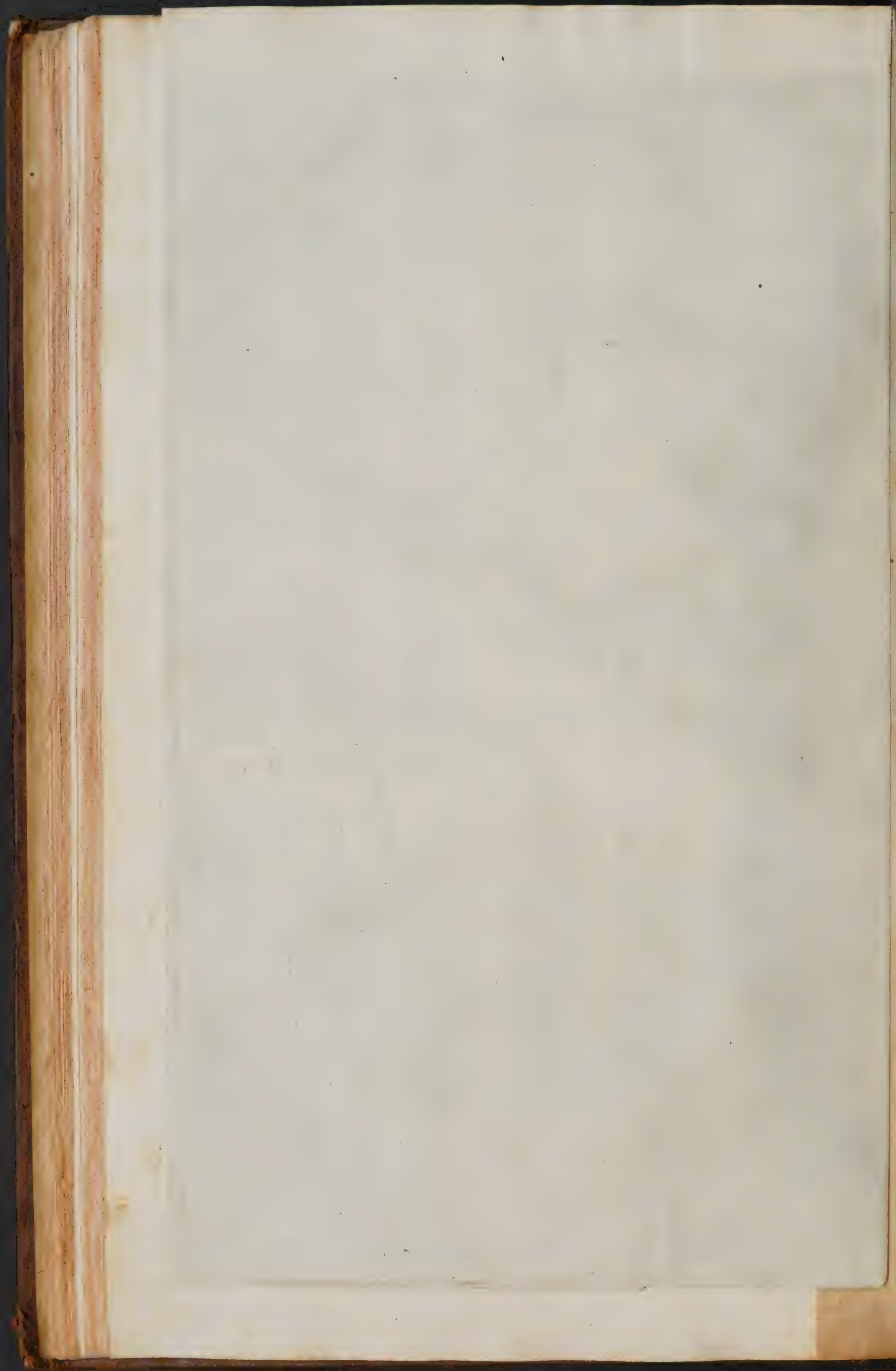
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A B U R Y,

A

T E M P L E

O F T H E

British DRUIDS,

With S O M E O T H E R S,

D E S C R I B E D.

Wherein is a more particular account of the first and patriarchal religion; and of the peopling the BRITISH ISLANDS.

----- *Quamvis obstet mihi tarda vetustas,
Multaque me fugiant primis spectata sub annis,
Plura tamen memini* ----- Ov. Met. XII. v. 182.

V O L U M E *the* S E C O N D.

By WILLIAM STUKELEY, M. D.
Rector of *All-Saints* in *Stamford*.

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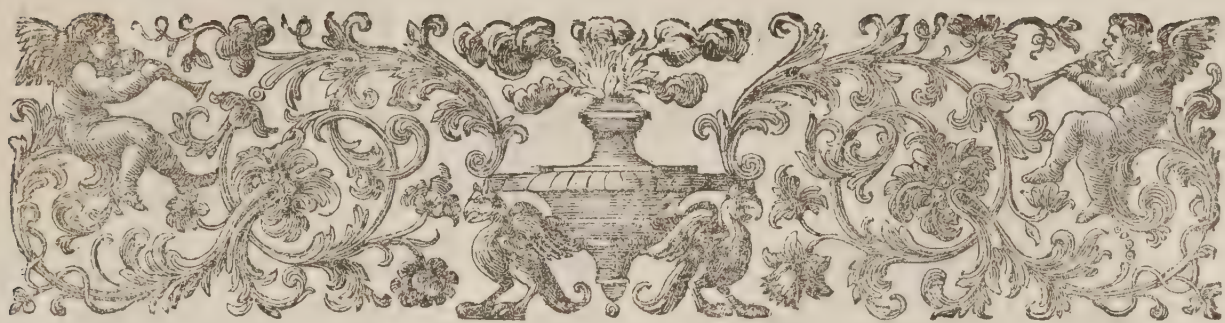
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To the RIGHT HONOURABLE

H E N R Y

EARL of *P E M B R O K E*, &c. &c.

RIGHT HONOURABLE,



IN a family that has been in all ages remarkably the friend of the muses, I think myself happy, that I have a particular claim. To You, my Lord, this dedication is devolv'd by hereditary right. Through Your father's auspices and encouragement, I began and continued the work. He was ever pleas'd to look upon my mean performances with a favourable eye; and to assist me out of the inexhaustible fund of his own knowledge, in
all

DEDICATION.

all kinds of ancient learning; and promised to patronize it, when published.

But if any thing herein be acceptable to the publick, they are indebted to Your Lordship for its appearing abroad sooner than I intended myself. Out of that innate love of letters which warms the breast of the PEMBROKES, You thought fit to prompt and encourage me to the printing of it; and Your Lordship's judgment will be an agreeable prejudice in my favour; who have cultivated Your excellent talents by Your own industry; by all that can be learn'd in a curious view and observation of the antiquities of *Italy*; who are in every sense a master of that immense treasure of *Greek* and *Roman* marbles, which render *Wilton* the *Tramontane Rome*.

Besides that learning which is the ornament of the present age, Your Lordship knows how to put a true value on the antiquities proper to Your own country. If they want somewhat of the delicacy of the *Augustan* times, or that of *Alexander* the great: yet they have their beauties, and even elegancies, which affect so exquisite a taste as Your Lordship's. A symmetry and harmony of parts, an amazing grandeur in the design, the incredible force of the mechanick powers employ'd in them, the most
mag-

DEDICATION.

magnificent effect produc'd, will for ever recommend the works of the Druids, to those of Your Lordship's discerning eye and accurate judgment.

We see a convincing demonstration of this, in the fine and costly model of *Stonehenge*, which Your Lordship introduces in the garden at *Wilton*; where, I may be bold to say, it shines amidst the splendours of *Inigo Jones's* architecture; amidst what he did there in person, and what Your Lordship has since added, so agreeable to the former, as to render the design of that great genius complete.

So uncommon and unconfin'd is Your Lordship's knowledge in architecture, particularly, that *Great Britain* beholds a bridge arising, chiefly under Your direction, superior to any the *Roman* power produc'd at the height of empire. And *Thames*, which so lately rescu'd the *Danube* from *gallic* tyranny, boasts of a nobler ornament than that which *Trajan* built across that famous river.

That commendable ardour of mind, which in Your younger years led you to study men and manners, places and things, in foreign countries, you now employ for the good of Your own; in the exercise of civil and military arts. Your Lordship tempers that love of

DEDICATION.

liberty, which is the glory of government, with that just allegiance to the sovereign, which is the security of all; so as to give us a view of that amiable character of ancient *english* nobility, which adorns every page of *british* history. Permit me the honour to profess myself

Your LORDSHIP'S

most faithful, and

most obedient

humble servant,

January 1, 1742-3.

WILLIAM STUKELEY.



P R E F A C E.



HISTORY is political wisdom, philosophy is religious. The one consists in the knowledge of memorable things, and application of that knowledge to the good conduct of life: in embracing the good, and avoiding the ill consequences and examples of actions. So the other teaches us to entertain worthy notions of the supreme being, and the studying to obtain his favour: which is the end of all human and divine wisdom. Religion is the means to arrive at this purpose. In order to be satisfied what is true religion, we must go up to the fountain-head as much as possible. The first religion undoubtedly is true, as coming immediately from God.

When I first began these studies about the Druid antiquities, I plainly discern'd, the religion profess'd in these places was the first, simple, patriarchal religion. Which made me judge it worth while to prosecute my inquiries about them, as a matter the most interesting and important. Knowledge is the glory of a man, divine knowledge of a christian. What I have done in this volume, is a further prosecution of the scheme I have laid down to this purpose. The noble person to whom it is dedicated, induc'd me to hasten the publication, suggesting the shortness of human life, and having a good opinion of the work.

I was willing to lay hold on the first opportunity of communicating to the world, the pleasure of contemplating so very noble antiquities, which we enjoy in our own island, before it be too late to see them. My endeavour in it is to open the times of first planting the world, after the flood; the propagation of true religion together with mankind; the deviation into idolatry; the persons that built the several kinds
of

of patriarchal temples, such as we see here, in the more eastern parts of the world; the planters of *Great Britain* in particular; and the connexion there is between the east and west in matters of religion. All this shews there was but one religion at first, pure and simple.

Pausanias in Corinthiac. writes, "the *Pbliasians*, one of the "most ancient colonies in *Greece*, had a very holy temple, "in which there was no image, either openly to be seen, or "kept in secret." He mentions the like of a grove or temple of *Hebe*, belonging to that people; and adds, "they give "a mystical reason for it." I guess the mystery to be, that it was after the first and patriarchal manner. The same author says *in argol.* "that at *Prona* is a temple of *Vesta*, no "image, but an altar, on which they sacrifice." The ancient *Hetruscans* ordain'd by a law, that there should be no statue in their temples. *Lucian de dea Syr.* writes, "the ancient temples in *Egypt* had no statues." *Plutarch. in Numa*, and *Clemens Alexan. Strom.* I. remark, "that *Numa* the second "king of *Rome*, made express orders against the use of "images, in the worship of the deity." *Plutarch* adds, "that "for the first 170 years after building the city, the *Romans* "used no images, but thought the deity to be invisible." So to the days of *Silius Italicus* and *Philostratus*, at the temple of *Hercules* our planter of *Britain*, at *Gades*, the old patriarchal method of religion was observ'd, as bishop *Cumberland* takes notice, *Sanctioniathon*, p. 266.

Sed nulla effigies, simulacra nota deorum. *Silius III.*

And our *british* Druids had no images. And whatever we find in history, that looks like idolatry in them, is not to be referr'd to the aboriginal Druids, but to the later colonies from the continent.

Likewise I have open'd a large communication between the patriarchal family, of *Abraham* particularly, and of the first planters of the coasts on the ocean of *Spain*, *Gaul*, *Germany* and *Britain*. 'Tis plain, what religion was here first planted, as being an almost inaccessible island, flourished exceedingly, and kept up to its original system, even to the days of *Cæsar*, I mean among the aboriginal inhabitants. The new planters from the continent, on the southern and eastern shore of the island, were tinctured at least with idolatry, in the later times.

Whilst

Whilst on the continent, where more frequent changes of inhabitants happen, idolatry every where polluted it. But in all accounts of the first beginnings of nations, they had the first religion: 'till as every where, time, riches, politeness and prosperity bring on corruption in church and state.

We find, on the continent, idolatry crept on by degrees universally, which was the occasion of providence exerting its self in the *Mosaick* dispensation: and thereby changing the manner of these temples, altogether polluted. Nevertheless we have no reason to think but that the Druids, in this island of ours, generally kept up to the purity of their first and patriarchal institution. And that is the reason that all our classical writers, tho' much later than the times we are treating of, represent them as a people of a religion diametrically opposite to that of the rest of the world, even as the *Jews* then, or christians afterwards.

Therefore I thought it fully worth while, to bestow some pains on these temples of theirs, as the only monuments we have left, of the patriarchal religion; and especially in regard to their extraordinary grandeur and magnificence, equal to any of the most noted wonders of the world, as commonly termed.

I have shewn largely enough, the evidences that there were such kinds of temples built all the world over, in the first times; but probably nothing of them now remaining, comparable to those in our own island: which therefore we ought to seek to rescue from oblivion, before it be too late.

I propose to publish but one volume more to complete this argument, as far as I have materials for that purpose. What I have done, I look upon as very imperfect, and but as opening the scene of this very noble subject. The curious will find sufficient room to extend it, to correct and adorn the plan I have begun. And I take it to be well worthy of the pains: as it lets in upon us an excellent view of the scheme of providence, in conducting the affair of true religion, thro' the several ages of the world. We may hence discern the great purpose of inducing the *Mosaick* dispensation, on that very spot of ground where the main of idolatry began, and from whence it was propagated over all the western and politer world; and over which world providence rais'd the mighty *Roman* empire, to pave the way of a republication of the patriarchal religion.

We may make this general reflexion from the present work, that the true religion has chiefly since the repeopling mankind after the flood, subsisted in our island: and here we made the best reformation from the universal pollution of christianity, popery. Here God's ancient people the *Jews* are in the easiest situation, any where upon earth; and from hence most likely to meet with that conversion design'd them. And could we but reform from the abominable publick profanation of the sabbath and common swearing, we might hope for what many learned men have thought; that here was to be open'd the glory of Christ's kingdom on earth.

I have render'd it sufficiently clear, that the *Apollo* of the ancients was really *Phut* son of *Cham*. And I have pointed to the reader, how he may have a perfect idea of the countenance of the man, in innumerable monuments of antiquity, now to be seen. I have pursued that amusing topick thro' very many of the ancient patriarchs before and after *Phut*: so as to recover their, at least heroical, effigies. Which, I hope, sometime I may find an opportunity of publishing.

I shall conclude my preface with a piece of old poetry, being some nervous lines, in no contemptible vein, wrote on our subject a hundred years ago, by *Samuel Danyel* a domestick of queen *Anne's*, wife to king *James I.* The curious reader will observe a remarkable delicacy in the sentiments throughout: a struggle between time and the greatness of these works, equal to that of letters, in endeavouring to recover and preserve the memory of them; which their founders, tho' well qualified, neglected to do.

O *Blessed letters, that combine in one
All ages past; and make one live with all!
Make us confer with those who now are gone,
And the dead living unto counsel call!
By you th' unborn shall have communion
Of what we feel, and what does us befall.*

*Soul of the world, knowledge, without thee
What hath the earth that truly glorious is?
Why should our pride make such a stir to be;
To be forgot? What good is like to this,
To do worthy the writing, and to write
Worthy the reading, and the world's delight!*

You

P R E F A C E.

V

*You mighty lords, that with respected grace,
Do at the stern of fair example stand;
And all the body of this populace,
Guide with the only turning of your hand:
Keep a right course, bear up from all disgrace,
Observe the point of glory to our land.*

*Hold up disgraced knowledge from the ground,
Keep virtue in request, give worth her due.
Let not neglect with barbarous means confound
So fair a good, to bring in night anew.
Be not, oh be not accessory found
Unto her death, that must give life to you.*

*Where will you have your virtuous names safe laid?
In gorgeous tombs, in sacred cells secure?
Do you not see, those prostrate heaps betray'd
Your fathers bones, and could not keep them sure?
And will you trust deceitful stones fair laid,
And think they will be to your honour truer?*

*No, no, unsparing time will proudly send
A warrant unto wreck, that with one frown
Will all these mockeries of vain-glory rend,
And make them as before, ungrac'd, unknown.
Poor idle honours that can ill defend
Your memories, that cannot keep their own!*

*And whereto serves that wondrous trophy now,
That on the goodly plain near Wilton stands?
That huge dumb heap, that cannot tell us how,
Nor what, nor whence it is, nor with whose hands,
Nor for whose glory it was set to show,
How much our pride mocks that of other lands.*

*Whereon when as the gazing passenger
Hath greedy look'd with admiration,
And fain would know its birth, and what it were,
How there erected, and how long ago;
Inquires and asks his fellow-traveller,
What he hath heard, and his opinion!*

And

P R E F A C E.

*And he knows nothing; then he turns again,
And looks and sighs, and then admires afresh,
And in himself with sorrow doth complain,
The misery of dark forgetfulness.
Angry with time, that nothing should remain,
Our greatest wonders wonder to express.*

*Then ignorance, with fabulous discourse,
Robbing fair art and cunning of their right,
Tells how those stones were by the devil's force,
From Africk brought, to Ireland in a night:
And thence to Britannie, by magick course,
From giants hand redeem'd by Merlin's sleight:*

*And then near Ambry plac'd, in memory
Of all those noble Britons murder'd there,
By Hengist and his Saxon treachery,
Coming to parle in peace at unaware.
With this old legend then, credulity
Holds her content, and closes up her care.*

*And as for thee, thou huge and mighty frame,
That stands corrupted so by times despite,
And gives no evidence to save their fame,
That set thee there, and testify their right:
And art become a traitor to their name,
That trusted thee with all the best they might.*

*Thou shalt stand, still belyed and slandered,
The only gazing stock of ignorance,
And by thy guilt the wise admonished,
Shall never more desire such heaps t' advance,
Nor trust their living glory with the dead,
That cannot speak, but leave their fame to chance.*

*Tho' time with all his power of years, hath laid
Long battery, back'd with undermining age,
Yet thou makes head, only with thy own aid,
And war with his all conquering forces wage;
Pleading the heavens prescription to be free,
And have a grant t' indure as long as he.*

A B U R Y,

A B U R Y,
A T E M P L E of the
British D R U I D S,
With some Others, DESCRIBED.
V O L U M E *the* S E C O N D.

C H A P. I.

Of the origin of Druid or patriarchal temples, with publick religion and celebration of the sabbath. They were made of rude stones set upright in the ground, round in form, and open. In hot countries, groves were planted about them. Abraham practised it, and from him our Druids. Of the quality of evidence, in matters of such antiquity. The patriarchs had a knowledge of the nature of the deity to be ador'd, subsisting in distinct personalities: which is even deducible from human reason. The Druids had the same knowledge, as appears by their works. The first publick practice of religion was called, invoking in the name of Jehovah, the mediator.

TH E writers on antiquities generally find more difficulty, in so handling the matter, as to render it agreeable to the reader, than in most other subjects. Tedioufness in any thing is a fault, more so in this than other sciences. 'Tis an offence, if either we spend much time in a too minute description of things, or enter upon formal and argumentative proofs, more than the nature of such accounts will well bear. Nevertheless the dignity of the knowledge of antiquities, will always insure a sufficient regard for this very considerable branch of learning, as long as there is any taste or learning left in the world. And indeed we may in short ask, what is all learning, but the knowledge of antiquities? a recalling before us the acquirements in wisdom, and the deeds of former times. But the way of writing well upon them, as I conceive, is so to lay the things together, to put

V O L. II.

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them in such attitude, such a light, as gains upon the affection and faith of the reader, in proceeding; without a childish pointing out every particular, without a syllogistical proving, or mathematical demonstration of them: which are not to be sought for in the case. The subject of antiquities must be drawn out with such strong lines of verisimilitude, and represented in so lively colours, that the reader in effect sees them, as in their first ages: And either brings them down to modern times, or raises himself, in the scale of time, as if he lived when they were made. Then we may truly say with the poet,

*Scilicet antiquis proficiscitur inde venustas,
Quod, tanquam nova sint, qui legit illa, legat.*

In endeavouring to keep up to such a rule, I must advertise the reader of the general purport of this volume. It may be said to consist of four parts. Three are descriptions of the three kinds of Druid temples, or we may call them patriarchal temples, which I have observed in *Britain*. The fourth will be reflexions upon them, as to their antiquity and origin; the founders of such in the more early ages of the world, and in the more oriental countries. And tho' in writing the descriptive part of these heads, (which I did on the spot, and with great leisure) my papers swell'd to an enormous bulk; and it was necessary for my own right understanding the antiquities: yet I shall shorten them exceedingly, in delivering the work to the publick. In doing this, I shall be very much helped by the engraven designs, which at one view give the reader a better notion of the things, than the most elaborate descriptions. Likewise in that part of the work wherein I reason upon these temples, and trace out the vestiges of such as are recorded to us by the learned authors of antiquity now preserved, I shall barely lay the appearances of things together; the relation between these monuments we now see with our eyes, and the accounts of such-like (as I take them) which I find in those authors to have been from oldest time. I shall leave the reader to form his judgment from such evidence, without endeavouring to force his assent with fancied proofs, which will scarce hold good, in matters of so remote an age.

After what I have said in my former volume on *STONEHENGE*, which carries our ideas concerning these antiquities, up to the very earliest times of the world; I may venture to discourse a little *ex priori*, concerning the origin of temples in general. And this will open my purpose concerning the three first heads of this book: the three different kinds of the Druid or patriarchal temples in the *Britannic* isles. If we desire to know any thing of a matter so very remote, as in all other affairs of antiquity, we must necessarily have recourse to the Bible. And I apprehend, it is mentioned in that passage *Genesis* IV. the last verse; "and to *Seth*, to him also there was born a son, and he called his name *Enos*: then began men to call upon the NAME of the LORD."

I observe on this passage, the gloss in our *English* Bibles is thus, to call themselves by the name of the LORD, which is very erroneous: themselves is a mere interpolation; and would we translate it truly, it ought to be, to call in the name of *Jehovah*; rather, to invoke in the name of *Jehovah*. *Vatablus* turns it, then began the name of *Jehovah* to be invoked. The Jewish writers generally take this passage to mean the origin of idolatry, as if it imported, then began men to profane the Name, by calling themselves therewith. And our great *Selden* drops into that opinion. But was

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4			7			600		
			8	50		700	400	
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			10	60		800		
6			11			900	500	
	4		12	70	40	1000		
7		20					600	
			15	80		1100		
8					50	1200	700	
9	5	25		90		1300		
				100		1400	800	
10					60	1500		
	6	30		110		1600	900	
11					70	1700		
12	7	35	20	120			1000	
13								



was it probable, the divine historian would have been so careful to commemorate an epoch so disagreeable? or to what purpose, even before he had so much as mention'd any publick form of true religion? the very wording of that verse imports somewhat very remarkable, which he was going to declare, "and to *Seth*, to him also there was born a son, and he called his name *Enos*: then began men to invoke in the name of *Jehovah*."

In understanding this verse aright, we must certainly affirm that *Moses* intended hereby, to assert the practice of publick religion; which necessarily includes two things, the origin of temples, and the sabbatical observance. For in all publick actions, time and place are equally necessary. In the generation, or days of *Enos*, grandson of *Adam*, when mankind were multiply'd into distinct families; besides private and family devotion, the publick worship of God was introduc'd in places set apart for that purpose, and on sabbath days. Publick worship necessarily implies all this.

Many and great authorities confirm this understanding of the words, as well as the reason of things. The *Targum* of *Onkelos*, *Aquila's* translation, *Rabbi Eliezer* in *Maase Bereschit* XXII. R. *Salomon Jarchi*, the *Chaldee* paraphrast. *Vossius* in *comm. on Maimonides* de idololatria. And very many more, too tedious to be recited.

Try the place by other like expressions in scripture, and we find, it amounts to the same thing. *Genes. xii. 8.* *Abram* builded an altar unto *Jehovah*, and invoked in the name of *Jehovah*. So it ought to be translated. This was the second altar he built in *Canaan*, being the second place he settled at, near *Bethel*. In the preceding verse, we have an account of his first settling at *Sichem*, and of *Jehovah* appearing to him personally and conversing with him: and of his building an altar to that *Jehovah*, who appeared unto him. But I think there is so little difficulty in it, that 'tis needless to multiply authorities or argumentations: yet the importance of it demanded thus much.

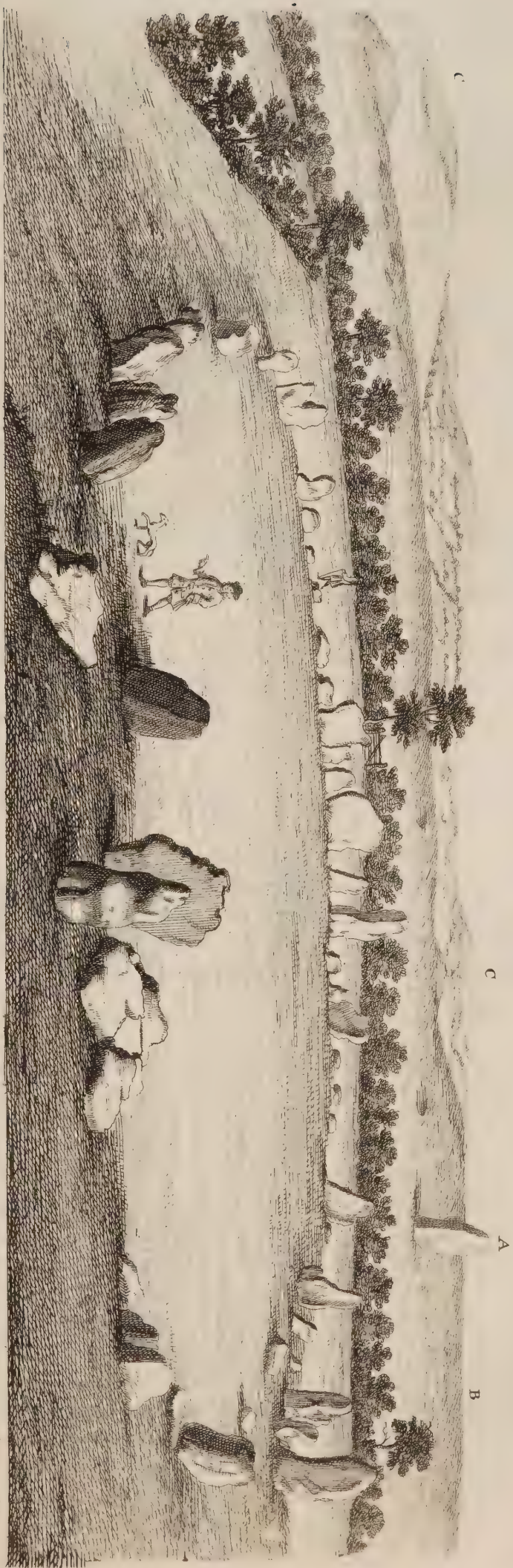
Here three things most evidently appear, 1. *Jehovah* was that person in the deity, who appeared visibly and discoursed with the patriarchs, not the invisible supreme. 2. That *Abram* erected an altar to this divine person *Jehovah*, worshipped him, and invoked in his name. Invoked whom? the supreme unquestionably, *i. e.* prayed to the supreme Being, in the name, virtue, effect, and merit of *Jehovah*, the mediatorial deity. The word NAME, in these passages of scripture, means the mediatorial deity, J E H O V A H by name: 'Ο Θεος Επιφανής, the God who appear'd personally to the patriarchs, who was the king of the *Mosaic* dispensation; and of the *Jewish* people, call'd the anointed or *Messiah*, 1 *Sam. ii. 10, 35.* he was the captain of the *Israelites*, that conducted them from *Egypt* to *Canaan*, *Exod. xxiii. 20.* the royal angel, the king, emperor. The angel of his face or presence, *Isaiab lxiii. 9.* the angel of the covenant, *Malachi iii. 1.* *Melech Jehovah* the angelick king, *Zechar. iii. 1, 2, 3, 4.* he is very God: for, says the supreme, in the before quoted passage in *Exodus*, *behold I send an angel before thee* (the angel, it ought to be read) *to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions; for my NAME is in him.* This same way of speaking *Joshua* uses, *Josh. xxiv. 19.* *Ye cannot serve Jehovah; for he is a holy deity, he is a jealous God, he will not forgive your transgressions, nor your sins.* The *Jews* confess this doctrine to be just. *Rabbi Haderfan* upon that passage in *Zephaniah iii. 9.* *to call upon the NAME of Jehovah*, says, this *Jehovah* is no other than *Messiah*. All this shews the patriarchs had a knowledge of the true

true nature of the deity, and that the christian or mediatorial religion is the first and the last. And when men were quite deviated from the first, the *Mosaic* dispensation was but an intervening veil upon the effulgence and spirituality of true religion for a time, to reduce them to it, in the actual advent of the Messiah. 3. These altars, as they are here called, were the patriarchal temples like those of our druids, the places of publick worship; and invoking in the name of *Jehovah*, is a form of speech importing publick worship on sabbath days: equivalent to our saying, to go to church on fundays. Whence *Servius* on the *Æneid* III. v. 85. writes, in the most ancient manner of worshipping, they only pray'd directly to the deity, without offering sacrifice. And thus I apprehend, we are to understand *Herodotus* II. where he says the *Athenians* learn'd invoking, of the *Pelasgi*, who were *Phœnicians*: and probably they had it from *Abraham*, who was introduc'd into the land of *Canaan*, as a reformer of religion. Invoking was the ordinary method of devotion on sabbath days: sacrificing was extraordinary.

It was *Abraham's* custom, wherever he dwelt, to build one of these temples: as afterward, in the plain of *Mamre*, by *Hebron*, *Gen.* xiii. 18. And at *Beersheba* we are told he planted a grove, and there invoked in the Name of *Jehovah*, the everlasting God, *Gen.* xxi. 33. It cannot be doubted but there was an altar and work of stones at the same place. And this was the usage of all the patriarchs, his successors, ever after; as is obvious in scripture, even to *Moses's* time. *Isaac* builded an altar in *Beersheba*, and invoked in the Name of *Jehovah*, who personally appear'd to him, *Gen.* xxvi. 25. *Jacob* set up the anointed pillar at *Bethel*, xxviii. 18. and the temple there, xxxv. At *Shechem* he builded another, xxxiii. 20. At *Bethel* he set up a pillar, where *Jehovah* personally appeared to him, and blessed him: he anointed it, and poured a drink-offering, or libation thereon, xxxv. 14. In *Exod.* xxiv. 4. we read, *Moses rose early in the morning, and builded an altar under the hill, and twelve pillars*, which we have no reason to doubt were set in a circle. The like was done after they were seated in the land of *Canaan*, till the temple of *Solomon* was built: for *Samuel*, when he dwelt at *Ramah*, built an altar, to *Jehovah* there, whereat to celebrate publick offices of religion, *1 Sam.* vii. 17.

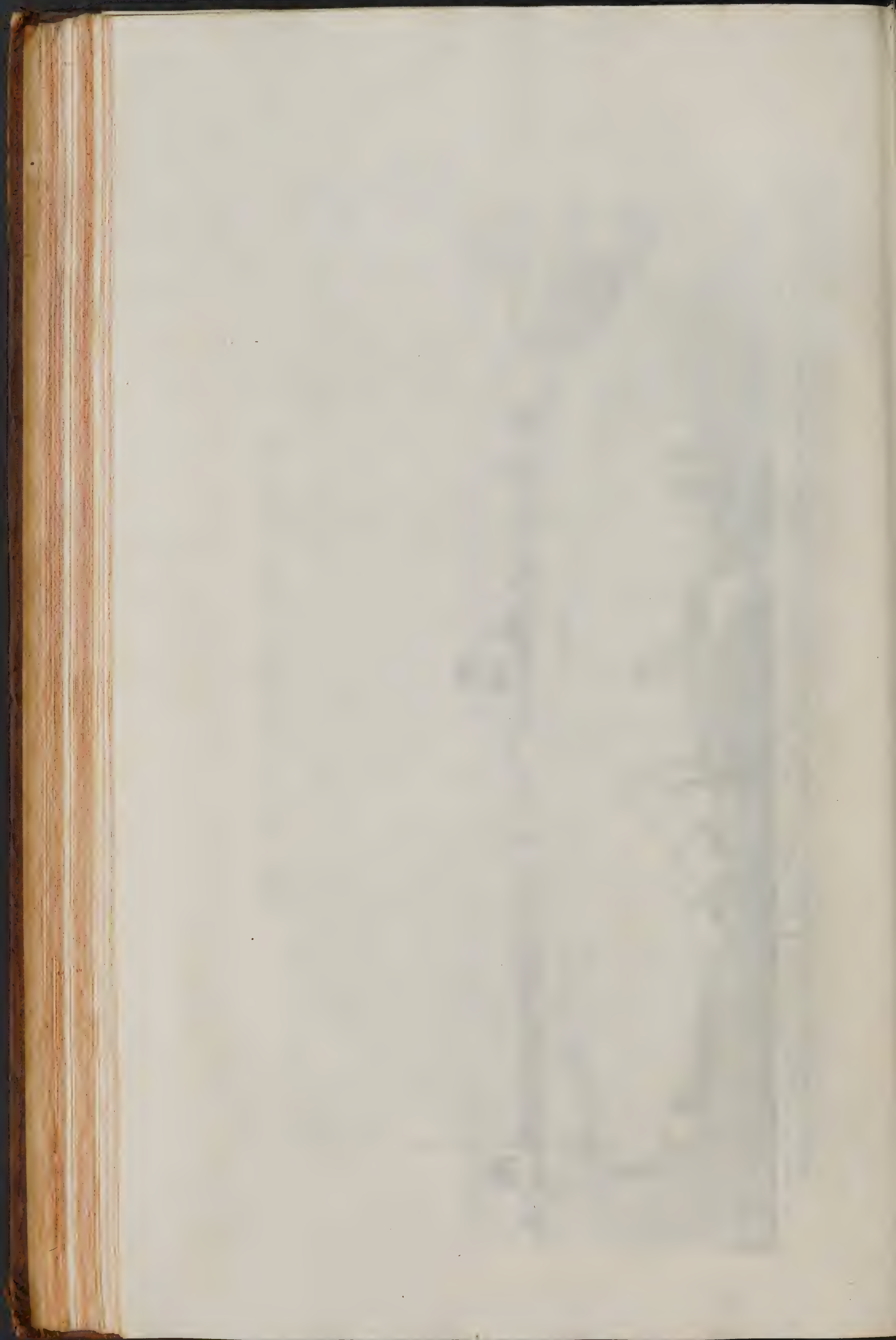
Hence we gather further these three things. 1. That they planted groves in patriarchal times, as temples for publick worship. It seems that this was done in those hot countries, for convenience in the summer-season: and perhaps for magnificence. For we are told, *Abraham* dwelt long at *Beersheba*, where he planted the grove. These were as our cathedrals; they were planted round about the circular parts of stones, as portico's, for receiving of the congregation. Whence groves and temples became a synonymous appellation, both in sacred and heathen writers. 2. That these temples which they call'd altars, were circles of stones, inclosing *that* stone more properly named the altar. The circles were greater or less, of more or fewer stones, as the will or convenience of the founder prompted. *Moses* his temple was a circle of twelve stones: and such we have in *England*. 3. They were commonly made on open plains, and rising grounds, conspicuous and commodious for multitudes, a whole neighbourhood to assemble in. This is the consequence of the nature and reason of the thing: for a matter of publick use must be in the most publick and conspicuous place. 4. The patriarchal religion, and the christian, is but one and the same. Hence in *Isaiah* xix. 19. the prophet speaking of the restitution

View of the Temple of Chondrich from the South.



A. the King Stone, as called. B. the Archduke's barrow. C. C. round barrow on King barrow.

J. G. del.



tion of the patriarchal religion in *Egypt*, under the gospel dispensation, says, "In that day shall there be an altar to *Jehovah* in the midst of the land of *Egypt*; and a pillar, at the border thereof, to *Jehovah*." This is expressly making use of the terms of a patriarchal temple, with a view to that religion restor'd, meaning the christian.

These monuments of the piety of the patriarchs in the eastern parts of the world, were in time desecrated to idolatrous purposes, and at length destroy'd, even by the people of *Israel*, for that reason: and temples square in form and cover'd at top, were introduc'd at the *Mosaic* dispensation, in direct opposition to that idolatry. But before then, that first method pass'd all over the western world, and to *Britain*, where we see them to this day. By the way, we trace some footsteps of them, but there is always a fable annex'd; as generally at this day, in our Druid temples at home. Thus *Pausanias in corinthiacis* informs us, that near the river *Chemaros*, is a *septum* or circle of stones. He says, they have a report there, that this is the place whence *Pluto* carry'd away *Proserpine*. By such story we must understand, the mysteries were there celebrated. *Pausanias* writes, that the *Thracians* us'd to build their temples round, and open at top, in *Bæotic*. He speaks of such at *Haliartus*, by the name of *Næos*, equivalent to the *Hebrew Beth*, which name *Jacob* gave to his temple. He speaks of several altars dedicate to *Pluto*, set in the middle of *area's* fenc'd in with stones: and they are call'd *hermionenses*. He tells us too, among the *Orchomenians*, is a most ancient temple of the *Graces*, but they worship 'em in the form of stones. From the number three, we may easily guess this was a *Kist vaen*, as our old *Britons* call it, or *Kebla*, like that in our great temple of *Abury*, and elsewhere. Indeed, the stones of these *Kebla* in time, instead of a direction in worship, became the object of worship; as *Clemens Alexandrinus* affirms.

That our Druids were so eminently celebrated for their use of groves, shews them to have a more particular relation to *Abraham*, and more immediately from him deriving the usage: by which way, I pointed at in good measure, in the account of *STONEHENGE*. Hence the name of Druid imports, priest of the groves; and their verdant cathedrals, as we may call them, are celebrated by all old writers that speak of this people. We all know the awful and solemn pleasure that strikes one upon entering a grove; a kind of religious dread arises from the gloomy majesty of the place, very favourable to the purpose intended by them. *Servius* upon *Æneid* III.

Ante urbem in luco falsi Simoëntis ad undam,

observes, *Virgil* never mentions a grove without a note of religion. Again, *Æneid* IX. ver. 4. *Strabo* says, the poets call temples by the name of groves. And this is frequently done in the scripture. But it is natural for our classic writers, when speaking of the Druids and their great attachment to religious rites, so different from what they were acquainted with, to insist much upon their groves; overlooking our monuments, which they would scarce dignify with the name of temples, because not covered like their own. Yet if with some, we would from hence conclude, that they were the only temples of the Druids, and therefore *Stonehenge* and the works we are upon, were none of theirs, we should err as much, as if we asserted *Abraham* only made use of groves, and not of the other temples erected on plains and open places.

Thus far I premis'd with brevity, as an introduction to our discourse, shewing the origin of temples among mankind; a necessary provision for that duty

we owe to our sovereign author and benefactor. For unless we can prove ourselves self-sufficient and independent, all nature cries aloud for our acknowledgment of this duty. Private and domestic prayer is our duty as private persons and families, that we have life, and subsistence, and the common protection of providence: but the profession and exercise of publick religion is equally necessary as we are a community, a part of the publick, a parish, a city, a nation, link'd together by government, for our common safety and protection; in order to implore at the hands of God almighty the general blessings of life, wanting to us in that capacity. And that person who secludes himself from his share in this duty, is a rebel and traitor to the publick, and is virtually separated from the common blessings of heaven. But *time* is equally necessary to this publick duty as *place*, as every one's reason must dictate. Therefore was the sabbath instituted; the very first command of our maker, even in the happy seat of *Paradise*, and before our fatal transgression. 'Tis the positive institution of God, and founded upon the strictest reason. So that if we allow the patriarchs to have built these temples, wherein to assemble for publick devotion, and disallow of the sabbath, because not particularly mention'd in the scripture that they did celebrate it, we think absurdly, and err against common sense and reason. The scriptures were given to teach us religion, but not to inform us of common sense and reason.

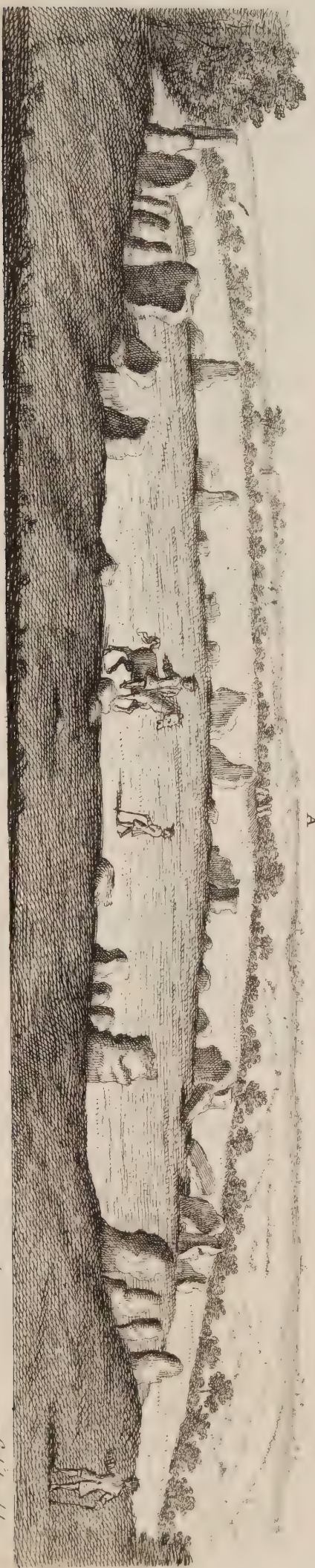
The duty of the sabbath commences as early as our being, and is included with great propriety in that observation of the divine historian concerning *Adam's* grandson, *Enos*; when it passed from a family-ordinance to that of several families united, as then was the case. The particularity of the expression, *invoking* in the name of *Jehovah*, dictates to us the form of their religion, founded on the mediatorial scheme, which Mediator was a divine person, to be worshipped; and thro' our faith and hope in him, or in his *Name*, we were to invoke God almighty for our pardon and protection. Therefore the same scheme of religion subsists, from the beginning to this day, the *Mosaic* system intervening chiefly as a remedy against idolatry, till the world was prepar'd for the great advent; and patriarchal religion should be republish'd under the name of christian.

From all this we must conclude, that the ancients knew somewhat of the mysterious nature of the deity, subsisting in distinct personalities, which is more fully reveal'd to us in the christian dispensation. All nature, our senses, common reason assures us of the one supreme and self-originated being. The second person in the deity is discoverable in almost every page of the old testament. After his advent, he informs us more fully of the nature of the third person: and that third person is discoverable in almost every page of the new testament. That the ancients had some knowledge of this great truth, the learned *Steuchus Eugubinus* demonstrates, in *perenni philosoph.* from their writings which are still left, such as *Hermes*, *Orpheus*, *Hydaspes*, *Pythagoras*, *Plato*, the *Platonics*, the sibylline verses, the oracles, and the like. Our *Cudworth* has very laudably pursued the same track, and *Kircher*, and our *Ramsay* in his history of *Cyrus*, and many more, to whom I refer the curious reader, who has a mind to be convinc'd of it. I shall only add this, that upon supposition only of an ancient tradition of it, having been handed down from one generation to another, in order to light up and kindle our reason concerning it; that 'tis a doctrine so far from being contrary to reason, or above human reason, that 'tis deducible therefrom, and perfectly agreeable to it, as I shall shew in Chap. XV.

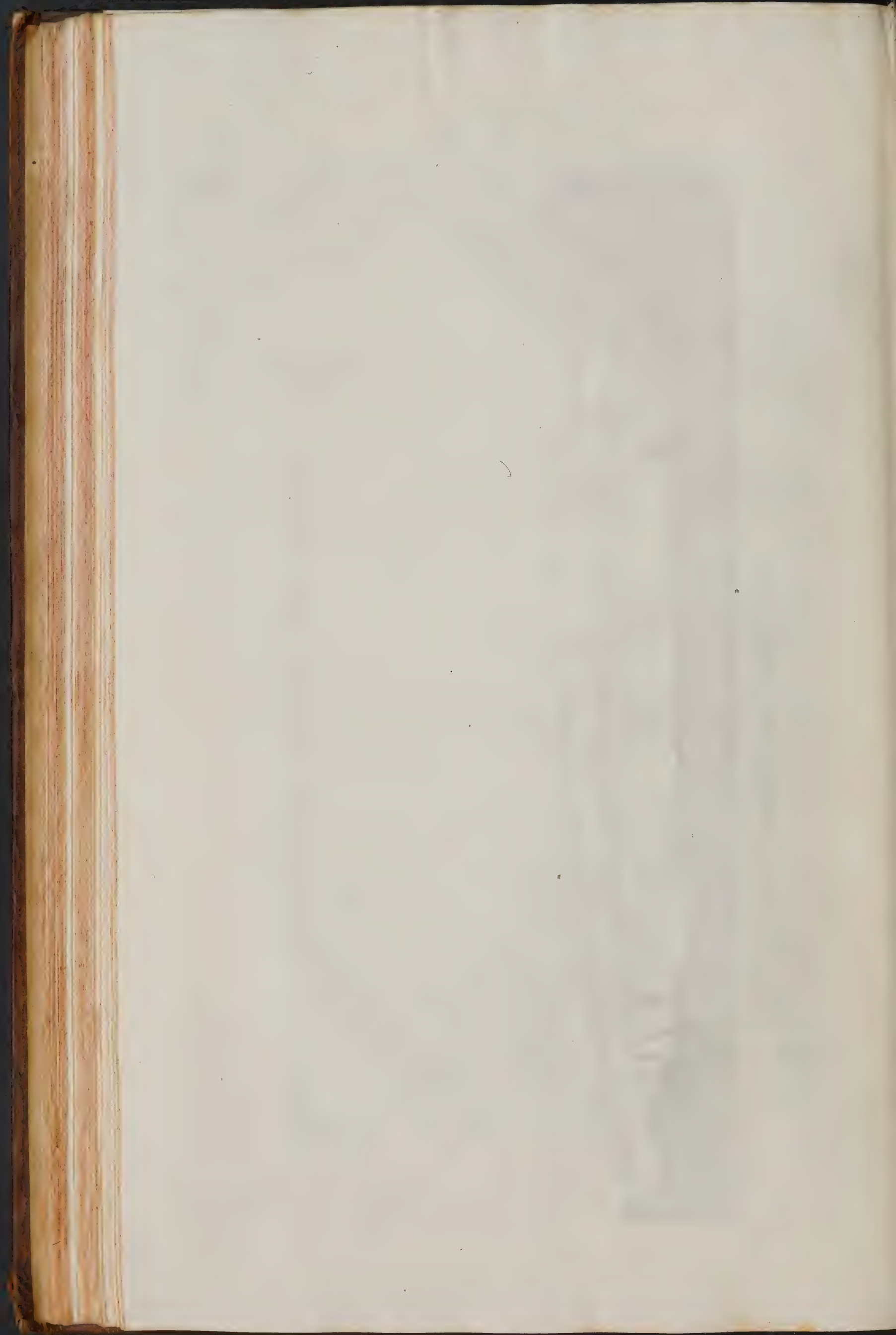
Nor

TAB. IV.
P. 6.

View of Roundhick Stones from the West Sept. 11. 1724.



A. the Highways at a Distance.



Nor is this a slight matter; for if knowledge be a valuable thing, if it be the highest ornament and felicity to the human mind; the most divine part of all knowledge is to know somewhat of the nature of the deity. This knowledge the Druids assuredly attempted to come at, and obtained, as we gather from the different kinds of their temples; and when we have described them, we shall beg leave to resume this argument, and briefly to discourse on it again, as being the chief and ultimate purpose of all antique inquiries.

C H A P. II.

Of the origin of temples more particularly, the meaning of the name. The manner of them, round and open. The Mosaic tabernacle a temple square and cover'd, in opposition to the former desecrated into idolatry. Another reason, covered with skins, because typical of Messiah. So the patriarchal or Druid temples made in those forms, that were symbols of the deity, and the divine personalities thereof. When become idolatrous generally dedicated to the sun, by reason of their round form. The most ancient symbolic figure of the deity was the circle, snake, and wings, which we see frequently on Egyptian and other Monuments. The patriarchal temples made in representations thereof; therefore of three kinds. I. A circle only. II. A circle and snake. III. A circle and wings. This Volume treats of a temple of each of these kinds in Britain. The temple of ROWLD RICH in Oxfordshire being of the first sort, described. The Evidence of its being a work of the Druids, drawn up in a kind of order, as a specimen. 1. Its high situation, on an open heath by the heads of rivers. 2. An open circle of stones set upright, taken from the surface of the ground. 3. The appearance of the weather on them. 4. From the name, the Gilgal of Joshua explain'd. 5. From the measure, the Druid cubit. 6. From the barrows all round it. A Druid's court. The king's tumulus. The archdruid's tumulus, the founder. 7. From old reports concerning these works. 8. Sepulchres frequently the occasion of founding temples in all ages, from a hope of the body's resurrection, and one occasion of deifying heroes, and introducing idolatry, the first species of it.

TEMPLE is a word deriv'd from the greek *Τεμεν*, a place cut off, inclosed, dedicated to sacred use, whether an area, a circle of stones, a field, or a grove. This matter, as all others, advanced from simplicity, by degrees, till it became what we now call a temple. Thus we read in *Iliad* II, of Ceres's field. *Iliad* VIII, of Jupiter's field

field and altar. In XXIII, another at the fountain of *Sperchius*. In *Odyss.* VIII, that of *Venus Paphia*. *Pausanias* mentions many of these. *Cicero* too among the *Thebans*, *de nat. deor.* III. in *Odyss.* XVII, a grove perfectly round by *Ithaca*. And these were encompass'd by a ditch which *Pollux* calls *peribolus*. *Pausanias* makes this particular remark in *Achaic*, of the grove of *Diana servatrix*. They were kept by priests who dwelt there for that purpose, as *Maron* in *Odyss.* IX.

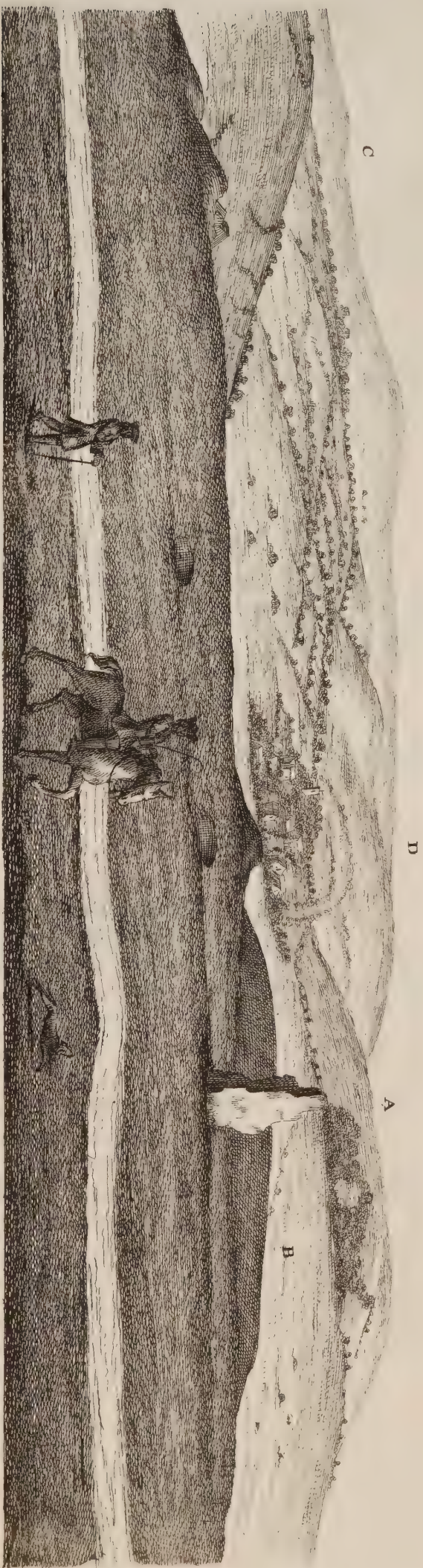
Tempe signifies a grove or temple, which is the same thing. *Strabo* writes, that the poets, for ornament sake, call all temples groves. This was in affectation of antiquity.

*Est nemus Aemoniae, prærupta quod undique claudit
Sylvæ, vocant Tempe. ———*

Tempulum, or contractedly *templum*, is a lesser grove, or temple properly speaking, built with pillars, as it were in imitation of a great grove. The patriarchal *temeni* were call'd *במיה excelsa*, because generally made on high places. Hence the greek word *βωμῶν*. By the hebrew writers they were call'd *facella montana*, mountain oratories. *Sacellum*, says *Festus*, is an open chapel, or without a roof. At length the word temple was apply'd to sacred structures built with a roof, in imitation of *Solomon's*. And that was a durable and fix'd one, an edifice of extraordinary grandeur and beauty, made in imitation of the *Mosaic* tabernacle, which was a temple itinerant, the first idea of a cover'd one, properly. There were two reasons, among others, why it was cover'd and square in form. 1. By way of opposition to the heathen ones, practis'd in all the countries round about, which were imitations of the first patriarchal temples there, and now were converted to idolatrous purposes. 2. Because it was a type of *Messiah*, or *J E H O - V A H* who was to come in the flesh, therefore cover'd with skins. And that we may have the greatest authority in the case, our Saviour himself declares in the most publick manner, that the temple of *Jerusalem* was symbolical of his body, as we find it recorded in the gospel, *John* ii. 19. And the author of the *Hebrews* largely deduces the necessity of making temples to be the pictures of heavenly things, and particularly of the mediator, *Heb.* ix. 11, 23. which can be done no otherwise than symbolically. And authors that describe the tabernacle and temple, insist upon this largely. Nor is it otherwise with us christians, in our cathedrals, designing our saviour's body extended on the cross. But in the more ancient patriarchal times, before the great advent, they form'd them upon the geometrical figures or pictures, or manner of writing, by which they express'd the deity, and the mystical nature thereof. And this same design of making temples in some kind of imitation of the deity, as well as they could conceive it, was from the very beginning. The heathen authors retain some notion of this matter, when they tell us, of temples being made in the form and nature of the gods. *Porphyrus* in *Eusebius* *pr. ev.* III. 7. affirms the round figure to be dedicated to eternity, and that they anciently built temples round; but he did not understand the whole reason. And when they built temples properly, in imitation of the jewish, they made them often of a round form, and often open at top, to preserve, as near as might be, the most ancient manner they had been acquainted with. Whence *Pausanias* writes, the *Thracians* us'd to build their temples round, and open at top.

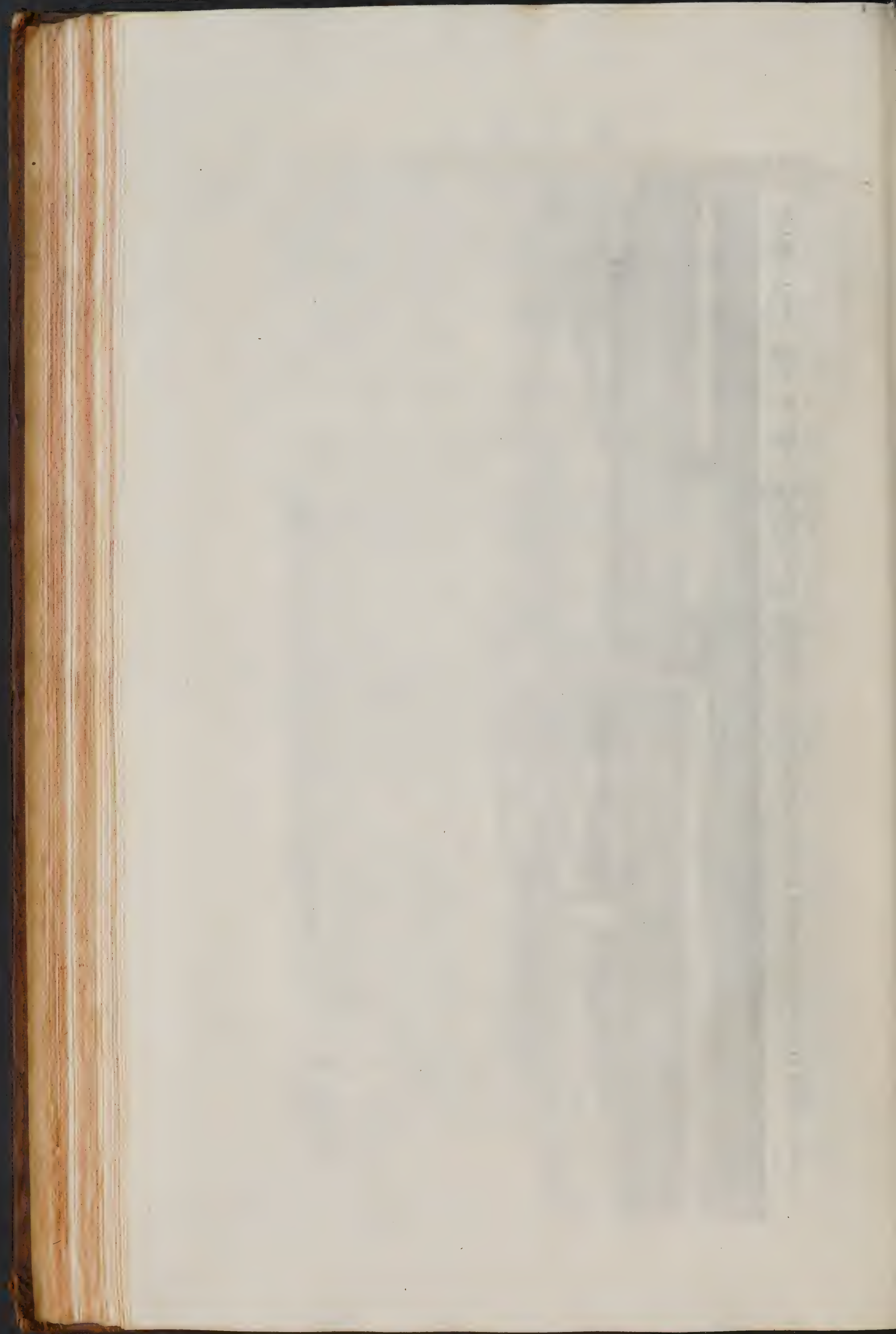
Thus

The prospect Northward, from Southwich, Sussex.



A. the King Stone. B. the Archduke's barrow. C. King barrows or round barrows. D. long camp.

W. P. Ainslie del.



Thus at *Bethel*, the place where *Jacob* built his temple, and where his grandfather *Abraham* had built one before, *Jeroboam* chose it for his idolatrous temple, call'd by the *Alexandrian Greeks* in after times, οἶκος Ὠν, the temple of *On*. *S. Cyril* in his comments on *Hosea* writes, that *On* is the sun, from its round form. The heathen had done all they could to corrupt the remembrance of the name of the true God, and turn'd *Beth-el*, which signifies the house of *EL* or God, to οἶκος Ὠν, the house of *On*, or the sun. As ἡλῖος, is a word undoubtedly made from *EL*, in the *Hebrew*, expressing God's power and sovereignty: so much like *Elion* a name of God in scripture, signifying *Hyphistis*, the most high. *Gen.* xiv. 18. *Luke* i. 37. in *Arabic*, *allah taála* the most high God. Whence *Atlas* the name of consecration of the *African* hero, *allah taál*.

When these ancient patriarchal temples in other countries came to be perverted to idolatry, they consecrated many of them to the sun, thinking their round form ought to be referr'd to his disc; and that these pyramidal stones set in a circle, imitated his rays. Hence call'd *Aglibelus*, *rotundus Deus*, as interpreted by *Bockart*. בעל בעל, ζεὺς επικυκλῖος, among the orientals, as *Schedius* observes. And had the ancient *Greek* writers seen our temples of *Stonehenge*, and the rest, they would have concluded them dedicated to the sun.

These temples of ours are always of a round form: and there are innumerable of them, all over the *Britannic* isles, nevertheless they are to be ranked into three kinds; for tho' they are all circular, yet there are three manifest diversities which I have observ'd, regarding that threefold figure, by which the ancients, probably even from *Adam's* time, express'd in writing, the great idea of the deity. This figure by *Kircher* is called *ophio-cyclo-ptygo-morphus*. 'Tis a circle with wings, and a snake proceeding from it. A figure excellently well design'd to picture out the intelligence they had, no doubt, by divine communication, of the mysterious nature of the deity. And it was the way of the ancients in their religious buildings, to copy out or analogize the form of the divine being, as they conceiv'd it, in a symbolical manner. By this means they produc'd a most effectual prophylact, as they thought, which could not fail of drawing down the blessings of divine providence upon that place and country, as it were, by sympathy and similitude.

I shall therefore make it the subject of the present volume, to describe one or two of each sort of the temples built upon the plan of these figures: wherein the founders have left an incontestable proof of that knowledge which the ancient world had of the divine nature, by these durable and magnificent monuments. The remainder of these temples (as many as are come to my knowledge) together with the places of the sports and games of the ancient *Britons*, and the religion of the *Druids*, I shall publish in the succeeding volume.

Names or words are necessary for the understanding of things; therefore 1. The round temples simply, I call temples; 2. Those with the form of a snake annex, as that of *Abury*, I call serpentine temples, or *Dracontia*, by which they were denominated of old; 3. Those with the form of wings annex, I call alate or winged temples. And these are all the kinds of *Druid* temples that I know of. We may call these figures, the symbols of the patriarchal religion, as the cross is of the christian. Therefore they built their temples according to those figures.

ROWLDRICH.

I shall begin with *Rowlright* or rather *Rowldrich*, and as a specimen of what requisites are sought for in these inquiries, I shall draw them up in a kind of order: which may be useful in all researches of this sort.

1. A situation on high ground, open heaths, by heads of rivers.

ROWLDRICH is a temple of the Druids of the first kind, a circular work which has been often taken notice of in print, lying in the northwest part of *Oxfordshire*: upon high ground, where the counties of *Oxford*, *Warwick*, and *Glocester* meet. 'Tis near the town of *Chippin-Norton*. Two rivers rise here, that run with quite contrary directions; the *Evenlode* towards the south part of the kingdom, which joining the *Isis* below *Woodstock*, visits the great luminary of *Britain*, *Oxford*, and then meets the *Thames* at *Dorchester*, the ancient *Episcopal see* of the *Mercian* kingdom. At this *Dorchester* are fine remains both of *Saxon* church antiquity, of *Roman*, and of *British*. The inquisitive that prefer our own country antiquities to the vain tour of foreign, will find much of curious amusement there. The other river *Stour* runs from *Rowldrich* directly north, to meet the *Avon* at *Stratford*, thence to the *Severn* sea. So that *Rowldrich* must needs stand on very high ground, and to those that attentively consider the place itself, it appears to be a large cop'd hill, on the summit of an open down; and the temple together with the Archdruid's barrow hard by, stand on the very tip of it, having a descent every way thence: and an extensive prospect, especially into *Glocestershire* and *Warwickshire*. The country hereabouts was originally an open, barren heath; and underneath, a quarry of a kind of rag stone. At present near here are some inclosures, which have been plough'd up. The major part of our antiquity remains: tho' many of the stones have been carried away within memory, to make bridges, houses, &c.

2. 'Tis an open temple of a circular form, made of stones set upright in the ground. The stones are rough and unhewn, and were (as I apprehend) taken from the surface of the ground. I saw stones lying in the field north of *Norton*, not far off, of good bulk, and the same kind as those of our antiquity. There are such in other places hereabouts, whence the Druids took them: tho' in the main, carry'd off ever since, for building and other uses.

3. We observe the effect of the weather upon these works. This we are treating of, stands in a corner of the hedge of the inclosure, near the northern summit of the hill, "a great monument of antiquity, says the excellent Mr. *Camden*, a number of vastly great stones plac'd in a circular figure. They are of unequal height and shape, very much ragged, impair'd and decay'd by time." Indeed as from hence we must form some judgment of their age, we may pronounce them not inferior to any in that respect; corroded like worm-eaten wood, by the harsh jaws of time, and that much more than *Stonehenge*, which is no mean argument of its being the work of the Druids.

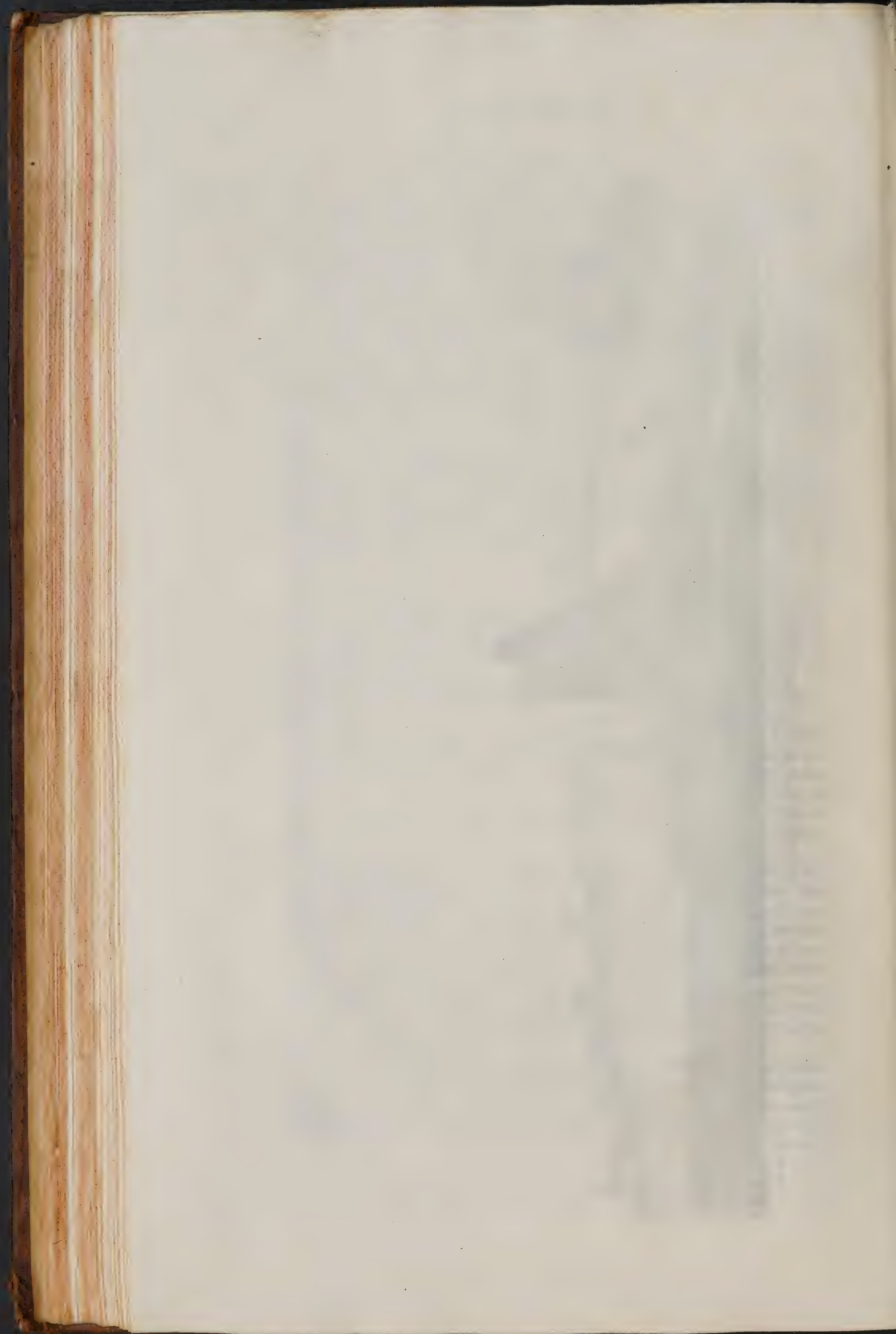
4. We are led to this conclusion from the name. Mr. *Camden* calls them *Rolle-rich* stones. Dr. *Holland* in his notes says, in a book in the *Exchequer* (perhaps he means doomsday book) the town adjacent, (whence its name) is *Rollendrich*, if it was wrote exactly, I suppose it would be *Rboldrwyg*, which

View of the Shitvaen at Goudrich from the East.



A. the Shitvaen temple, at a distance.

Stukely, del.



which means the Druids *wheel* or *circle*. *Rbwyll* likewise in the *British*, is *cancelli*, for these stones are set pretty near together, so as almost to become a continued wall, or *cancellus*. Further, the word *Roilig* in the old *irish* language, signifies a church; then it imports the Druids *church*, *chancel*, or *temple*, in the first acceptation of the word. We may call this place the *Gilgal* of *Britain*, to speak in the oriental manner, a word equivalent to the *Celtic Rhol*, a wheel or circle, which gave name to that famous camp or fortress where the host of *Israel* first pitch'd their tents in the land of *Canaan*; after they pass'd the river *Jordan* in a miraculous manner, dry-shod, as 'tis described in the sublimest manner, and equal to the dignity of the subject, in *Joshua* iv. There also we read, that *Joshua* caused twelve men, a man out of each tribe, to pitch twelve stones in the channel of the river *Jordan*, where the ark stood whilst the people pass'd over, when the stream was cut off; they were set there for a memorial. And they likewise took up twelve stones out of the bed of the river, and *Joshua* pitch'd them in *Gilgal*, in a circular form, which gave name to the place, meaning a *rbowl* or *wheel*. And to this he alludes in the next chapter, in that passage, which otherwise is difficult to be understood; for here *Joshua* circumcised the people, that rite having been omitted in the young race during their peregrination in the wilderness: "And the LORD said unto *Joshua*, this day have I rolled away the reproach of *Egypt* from off you; wherefore the name of the place is called *Gilgal* unto this day."

Commentators not apprehending this, run into many odd solutions, as not seeing a reason between *name* and *thing*. Some therefore suppose it so call'd, because from hence *Joshua* conquer'd all his enemies *round about*, and the like. But the truth is, *Joshua* set the stones in a circular form, like the ancient temples; but placed no altar there, because they had no need to use it as a temple, where the tabernacle was present, therefore call'd it simply the *wheel*. So I doubt not but the altar which *Moses* built under mount *Sinai*, with twelve pillars, was a circular work, as our Druid temples, *Exod.* xxiv. 4. The like we ought to think of the altar which *Moses* built, and called *Jehovah Nissi*, which the heathen perverted into *Jupiter Nyseus*, or *Dionysus*, *Exod.* xvii. 15. The like must be affirm'd of all the patriarchal altars of *Abraham*, *Isaac*, and *Jacob*. These works of ours prove it, which are but little later in time, and made in imitation of theirs; and without a pun, or false logic, these matters may be said to prove each other in a circle; where 'tis absurd to demand any positive proof thro' extreme distance of times and places. I apprehend nothing further ought to be expected from us than to lay together circumstantial evidence, a concurrence of numerous and strong verisimilitudes; as is now the case with us concerning *Rowldrich*.

5. We very justly infer this is a temple of the Druids, from the measure it is built upon. In a letter from Mr. *Roger Gale* to me, dated from *Worcester*, Aug. 19, 1719, having been to visit this antiquity at my request, he tells me, the diameter of the circle is 35 yards. So the bishop of *London* writes, the distance at *Stonebenge* from the entrance of the area to the temple itself is 35 yards; so the diameter of *Stonebenge* is 35 yards. We suppose this is not measure'd with a mathematical exactness; but when we look into the comparative scale of *English* feet and cubits, we discern 60 cubits of the Druids is the measure sought for. The diameter of the outer circle of *Stonebenge*, and this circle at *Rowldrich*, are exactly equal. T A B. II.

I have repeated the table of the Druid cubits collated with our *English* feet, which will be of service to us throughout this work, plate II.

The

T A B. III.
IV.

The circle itself is compos'd of stones of various shapes and dimensions, set pretty near together, as may best be seen by the drawings, TABLE III, IV. They are flattish, about 16 inches thick. Originally there seems to have been 60 in number, at present there are 22 standing, few exceeding 4 foot in height; but one in the very north point much higher than the rest, 7 foot high, $5\frac{1}{2}$ broad. There was an entrance to it from the north-east, as is the case at *Stonebenge*. *Ralph Sheldon*, esquire, dug in the middle of the circle at *Rowldrich*, but found nothing,

T A B. V.

6. Another argument of its being a Druid temple, is taken from the barrows all around it, according to the constant practice in these places. To the north-east is a great *tumulus* or barrow of a long form, which I suppose to have been of an arch-druid. Between it and our temple is a huge stone standing upright, call'd the *kingstone*; the stone is 8 foot high, 7 broad, which, together with the barrow, may be seen in TABLES III. V. but the barrow has had much dug away from it. 'Tis now above 60 foot in length, 20 in breadth, flattish at top.

I know not whether there were more stones standing originally about this barrow, or that this belong'd to some part of the administration of religious offices in the temple, as a single stone.

In the same plate may be seen another barrow, but circular, below the road to the left hand, on the side of the hill. Under it is a spring-head running eastward to *Long Compton*. This barrow has had stone-work at the east-end of it. Upon this same heath eastward, in the way to *Banbury*, are many barrows of different shapes, within sight of *Rowldrich*; particularly, near a place call'd *Chapel* on the heath, is a large, flat, and circular *tumulus*, ditch'd about, with a small tump in the center: this is what I call a Druid's barrow; many such near *Stonebenge*, some whereof I opened; a small circular barrow a little way off it. There are on this heath too, many circular dish-like cavities, as near *Stonebenge*, we may call them barrows inverted.

Not far from the Druids barrow I saw a square work, such as I call Druids courts or houses. Such near *Stonebenge* and *Abury*. 'Tis a place 100 cubits square, double-ditch'd. The earth of the ditches is thrown inward between the ditches, so as to raise a terrace, going quite round. The ditches are too considerable to be made for defence. Within are seemingly remains of stone walls. 'Tis within sight of the temple, and has a fine prospect all around, being seated on the highest part of the ridge. A little further is a small round barrow, with stone-work at the east-end, like that before spoken of near *Rowldrich*; a dry stone wall or fence running quite over it, across the heath.

T A B. VI.
VII.

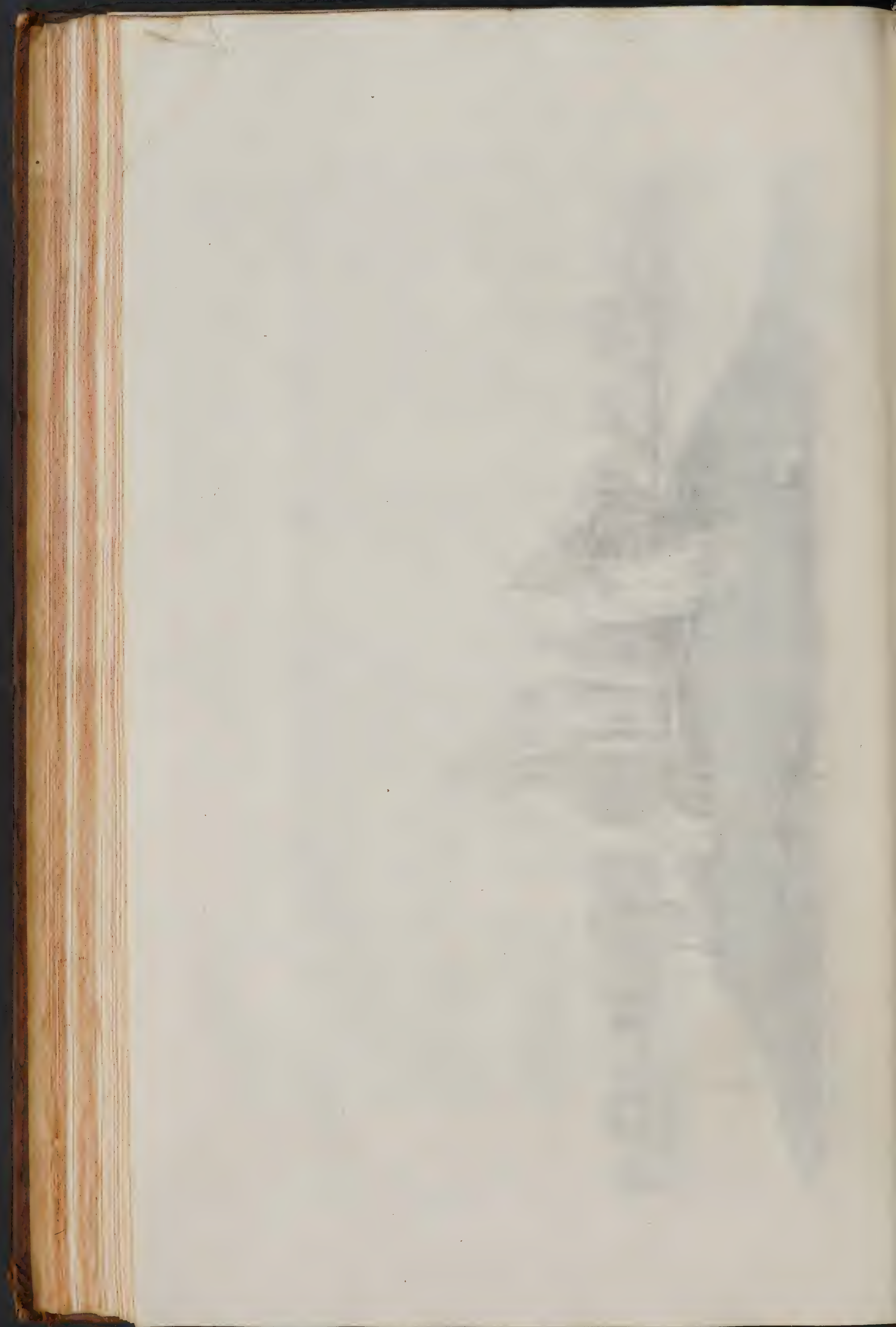
Return we nearer to the temple, and we see 300 paces directly east from it in the same field, a remarkable monument much taken notice of; 'tis what the old Britons call a *Kist vaen* or stone chest: I mean the *Welsh*, the descendants of those invaders from the continent, *Belgæ*, *Gauls* and *Cimbrians*, who drove away the aboriginal inhabitants, that made the works we are treating of, still northward. Hence they gave them these names from appearances; as *Rowldrich*, the *wheel or circle of the Druids*; as *Stonebenge* they call'd *choir gaur*, the *giants dance*; as our *Saxon* ancestors call'd it *Stonebenge*, the *hanging-stones*, or *stone-gallows*. Every succession of inhabitants being still further remov'd from a true notion and knowledge of the things.

View of the Kisteen of Rowland from the South west.



Shute. del.

J. G. G. sculp.



Our *Kist vaen* is represented in plates VI. and VII. One shews the fore-^{T A B. VI.}side, the other the backside; so that there needs but little description of it. 'Tis^{VII.} compos'd of six stones, one broader for the back-part, two and two narrower for the sides, set square to the former; and above all, as a cover, a still larger. The opening is full west, to the temple, or *Rowldrich*. It stands on a round *tumulus*, and has a fine prospect south-westward down the valley, where the head of the river *Evenlode* runs. I persuade myself this was merely monumental, erected over the grave of some great person there buried; most probably the king of the country, when this temple was built. And if there was any use of the building, it might possibly be some way accommodated to some anniversary commemoration of the deceased, by feasts, games, exercises, or the like, as we read in the classic poets, who describe customs ancients than their own times. It is akin to that *Kist vaen* in *Cornwall*, which I have drawn in plate XXXVII.

Near the arch-druid's barrow, by that call'd the *King stone*, is a square plat, oblong, form'd on the turf. Hither, on a certain day of the year, the young men and maidens customarily meet, and make merry with cakes and ale. And this seems to be the remain of the very ancient festival here celebrated in memory of the interr'd, for whom the long barrow and temple were made. This was the sepulture of the arch-druid founder. At *Enston*, a little way off, between *Neat Enston* and *Fukwell*, by the side of a bank or *tumulus*, stands a great stone, with other smaller. 'Tis half a mile south-west of *Enston* church. A famous barrow at *Lineham*, by the banks of the *Evenlode*.

7. Mr. *Camden* writes further concerning our antiquity, that "the country people have a fond tradition, that they were once men, turn'd into stones. The highest of all, which lies out of the ring, they call the *king*. Five larger stones, which are at some distance from the circle, set close together, they pretend were knights, the ring were common soldiers." This story the country people, for some miles round, are very fond of, and take it very ill if any one doubts of it; nay, they are in danger of being stoned for their unbelief. They have likewise rhymes and sayings relating thereto. Suchlike reports are to be met with in other like works, our Druid temples. They favour of the most ancient and heroic times. Like *Perseus*, turning men into stones; like *Cadmus*, producing men from serpents teeth; like *Deucalion*, by throwing stones over his head, and such like, which we shall have occasion to mention again, chap. XIV.

8. We may very reasonably affirm, that this temple was built here, on account of this long barrow. And very often in ancient times temples owe their foundation to sepulchres, as well as now. *Clemens Alexandrinus* in *Protrept.* and *Eusebius*, both allow it; and it is largely treated of in *Schedius* and other authors; 'tis a common thing among these works of our Druids, and an argument that this is a work of theirs. I shall only make two observations therefrom. 1. That it proceeded from a strong notion in antiquity of a future state, and that in respect of their bodies as well as souls; for the temples are thought prophylactic, and have a power of protecting and preserving the remains of the dead. 2. That it was the occasion of consecrating and idolizing of dead heroes, the first species of idolatry; for they by degrees advanc'd them into those deities of which these figures were symbols, whereof we shall meet with instances in the progress of this work.

Thus we pronounce *Rowldrich* a Druid temple, from a concurrence of all the appearances to be expected in the case; from its round form, situation on

high ground, near springs, on an extended heath, from the stones taken from the surface of the ground, from the name, from the measure it is built on, from the wear of the weather, from the barrows of various kinds about it, from ancient reports, from its apparent conformity to those patriarchal temples mentioned in scripture. This is the demonstration to be expected in such antiquities. Nor shall I spend time in examining the notion of its belonging to *Rollo the Dane*, and the like. *Mr. Camden* had too much judgment to mention it. 'Tis confuted in the annotations to *Britannia*, and in *Selden's* notes on *Drayton's Polyolbion*, page 224. And let this suffice for what I can say upon this curious and ancient monument: the first kind, and most common of the Druid temples, a plain circle: of which there are innumerable all over the *Britannick* isles; being the original form of all temples, 'till the *Mosaick* tabernacle.

C H A P. III.

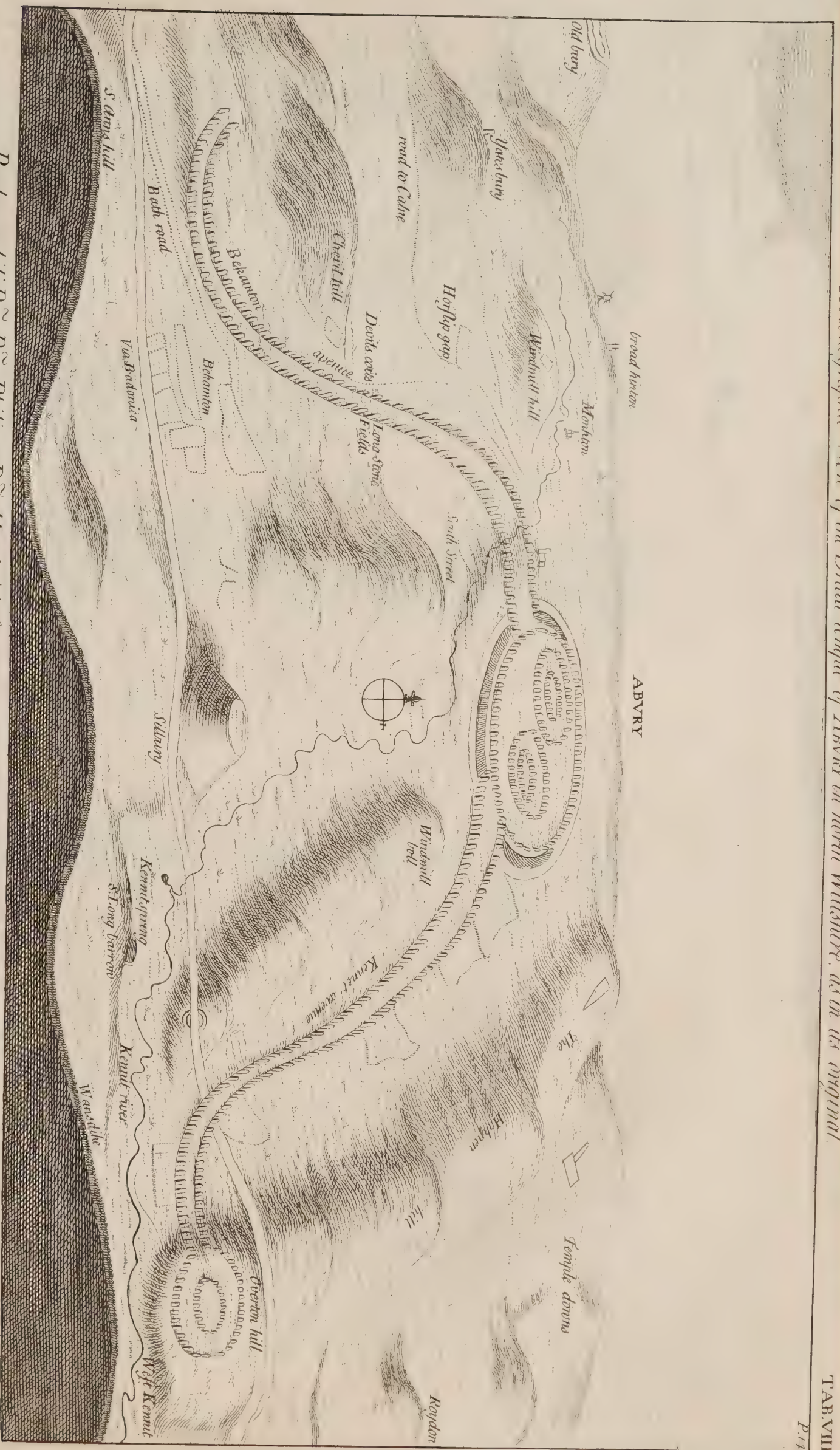
Abury the most extraordinary work in the world, being a serpentine temple, or of the second kind, described. Now was the critical time of saving the memory of it. Account of the place. Natural history. The gray weathers, call'd Sarfens, a phœnician word, meaning a rock. Whence the name of the city of Tyre. Their weight, and texture. The wear of the weather, more apparent here, than at Stonehenge, an argument of its being a much older work.

WHEN we contemplate the elegance of this country of *Wiltshire*, and the great works of antiquity therein, we may be persuaded, that the two atlantic islands, and the islands of the blessed, which *Plato* and other ancient writers mention, were those in reality of *Britain* and *Ireland*. They who first took possession of this country, thought it worthy of their care, and built those noble works therein, which have been the admiration of all ages. *Stonehenge* we have endeavoured to describe; and we are not more surpriz'd at the extraordinary magnitude of this work of *Abury*, than that it should have escap'd the observation of the curious: a place in the direct *Bath*-road from *London*. Passing from *Marlborough* hither, 'tis the common topic of amusement for travellers, to observe the gray weathers on *Marlborough* downs, which are the same kind of stones as this of our antiquity, lying dispers'd, on the surface of the ground, as nature originally laid them. When we come to this village, we see the largest of those stones in great numbers, set upright in the earth, in circles, in parallel lines and other regular figures, and a great part inclos'd in a vast circular ditch, of above 1000 foot diameter. And what will further excite ones curiosity, the *vallum* or earth, which is of solid chalk, dug out of that ditch, thrown on the out-side; quite contrary to the nature of castles and fortifications. The ditch alone, which is wide and deep, is a very great labour, and the rampart very high, and makes the

Ancient map view of the Druid temple of ABRVY in north Wiltshire, as in its original.

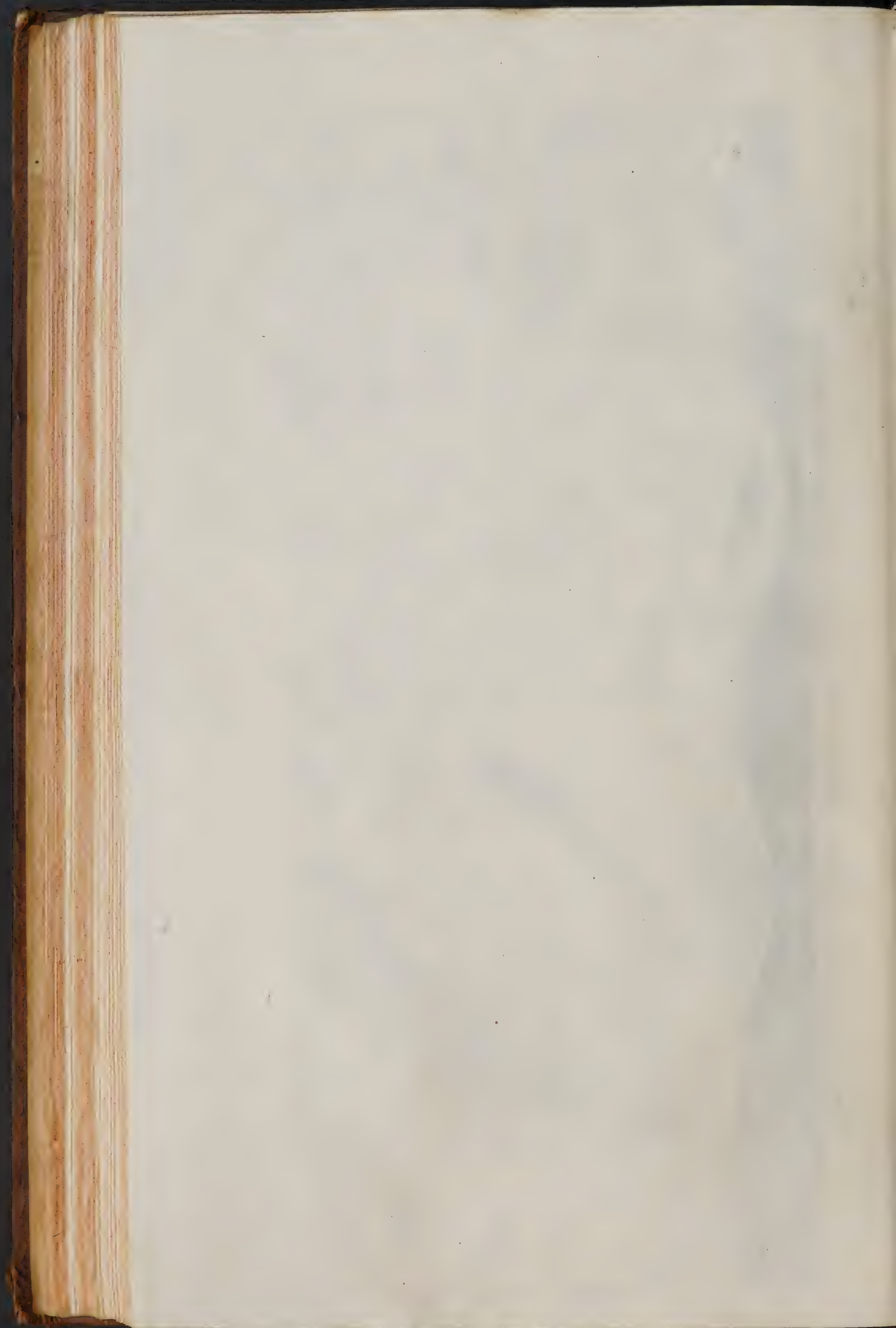
TAB. VIII.

P. 14



W. Stukeley Delin.

Præhominentibus Dno. Dno. Philipe Dno. Hardwick, summo magno Britannicæ Cancellario tubulam. L.M.D. W. Stukeley,



the appearance of a huge amphitheatre, for an innumerable company of spectators; but cannot possibly be design'd for offence or defence. This is twice pass'd by all the travellers: and its oddness would arrest ones attention, if the stones escap'd it.

The mighty carcase of *Stonehenge* draws great numbers of people, out of their way every day, as to see a sight: and it has exercis'd the pens of the learned to account for it. But *Abury* a much greater work and more extensive design, by I know not what unkind fate, was altogether overlooked, and in the utmost danger of perishing, thro' the humor of the country people, but of late taken up, of demolishing the stones. Mr. *Camden* the great light of *British* antiquities, took *Kennet* avenue to be plain rocks, and that the village of *Rockley* took its name from them. It is strange that two parallel lines of great stones, set at equal distance and intervals, for a mile together, should be taken for rocks in their natural site. As for the town of *Rockley*, 'tis four miles off, has nothing to do with this antiquity, tho' probably had its name from the adjacent gray weathers, whence our stones were drawn.

Dr. *Holland*, his annotator, writes thus of it. " Within one mile of *Selbury*, (by which he means *Silbury-hill*) is *Abury*, an uplandish village, built in an old camp, as it seemeth, but of no large compass. It is environed with a fair trench, and hath four gates, in two of which stand huge stones, as jambs; but so rude, that they seem rather natural than artificial: of which sort, there are some other, in the said village." In the time, when this was wrote, all the circles of these great stones, within the village of *Abury*, were nearly perfect; two of about 150 foot diameter, two of 300 foot diameter, and the great one of above 1000: which merited a higher notice. The largeness of the circles hinder'd an incurious spectator from discerning their purpose.

I persuade my self the intelligent reader, by casting his eye over the plate in the frontispiece, being the village of *Abury*, will see enough to excite a vast idea of the place: more so, if they conceive that the two avenues of *Kennet* and *Bekampton*, going off at the bottom, to the right and the left, extend themselves each, above a mile from the town.

Dr. *Cbildrey* likewise in his *Britannia Baconica*, takes these stones about *Kennet* to be mere rocks. Thus if our minds are not properly dispos'd for these inquiries, or we believe nothing great in art, preceded the times of the *Romans*, we may run into *Munster's* error, in *cosmograph.* iii. 49. who believes, plain *celtic* urns dug up in *Poland*, to be the work of nature. *Harrington* in his notes on *Orlando furioso* speaks likewise of *Abury*.

Just before I visited this place, to endeavour at preserving the memory of it, the inhabitants were fallen into the custom of demolishing the stones, chiefly out of covetousness of the little *area* of ground, each stood on. First they dug great pits in the earth, and buried them. The expence of digging the grave, was more than 30 years purchase of the spot they possess'd, when standing. After this, they found out the knack of burning them; which has made most miserable havock of this famous temple. One *Tom Robinson* the *Herostratus* of *Abury*, is particularly eminent for this kind of execution, and he very much glories in it. The method is, to dig a pit by the side of the stone, till it falls down, then to burn many loads of straw under it. They draw lines of water along it when heated, and then with smart strokes of a great sledge hammer, its prodigious bulk is divided

T A B. I.

divided into many lesser parts. But this *Atto de fe* commonly costs thirty shillings in fire and labour, sometimes twice as much. They own too 'tis excessive hard work; for these stones are often 18 foot long, 13 broad, and 6 thick; that their weight crushes the stones in pieces, which they lay under them to make them lie hollow for burning; and for this purpose they raise them with timbers of 20 foot long, and more, by the help of twenty men; but often the timbers were rent in pieces.

They have sometimes us'd of these stones for building houses; but say, they may have them cheaper, in more manageable pieces, from the gray weathers. One of these stones will build an ordinary house; yet the stone being a kind of marble, or rather granite, is always moist and dewy in winter, which proves damp and unwholsom, and rots the furniture. The custom of thus destroying them is so late, that I could easily trace the *obit* of every stone; who did it, for what purpose, and when, and by what method, what house or wall was built out of it, and the like. Every year that I frequented this country, I found several of them wanting; but the places very apparent whence they were taken. So that I was well able, as then, to make a perfect ground-plot of the whole, and all its parts. This is now twenty years ago. 'Tis to be fear'd, that had it been deferr'd 'till this time, it would have been impossible. And this stupendous fabric, which for some thousands of years had brav'd the continual assaults of weather, and by the nature of it, when left to itself, like the pyramids of *Egypt*, would have lasted as long as the globe, must have fallen a sacrifice to the wretched ignorance and avarice of a little village unluckily plac'd within it; and the curiosity of the thing would have been irretrievable.

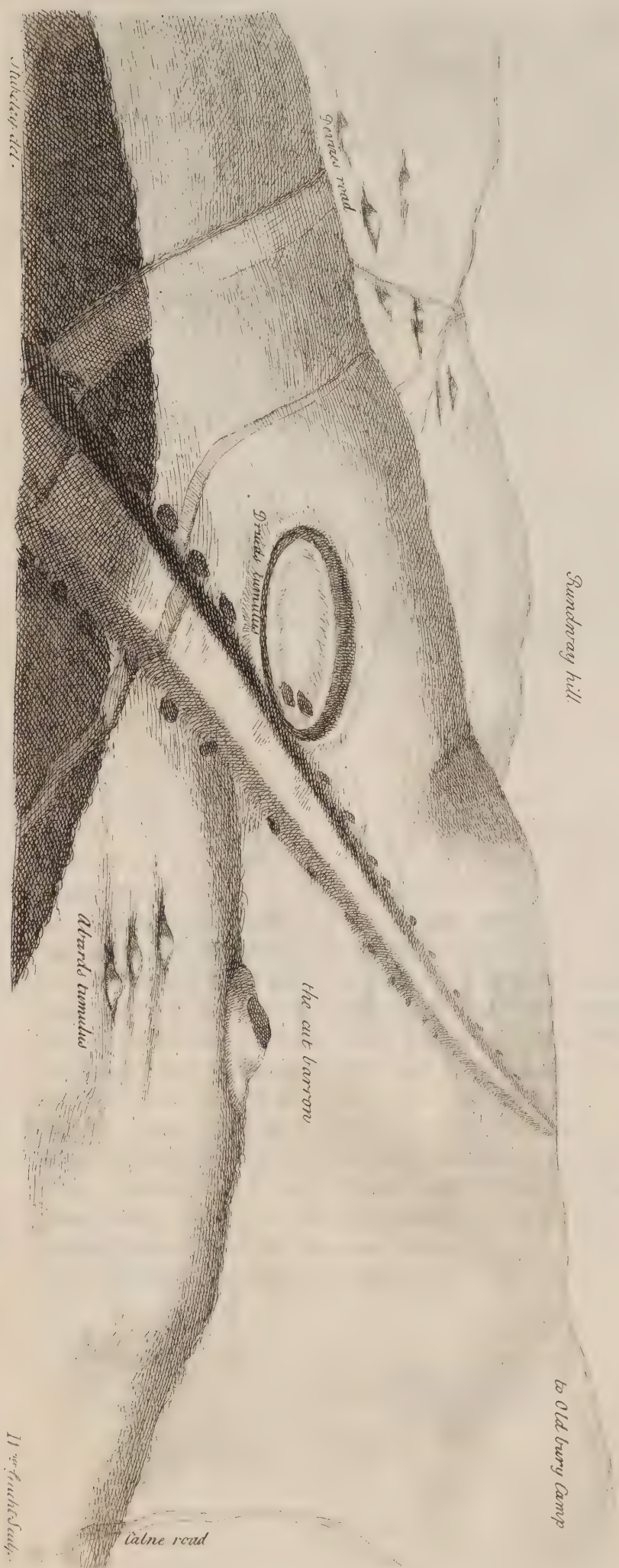
Such is the modern history of *Abury*, which I thought proper to premise, to prepare the mind of the reader. All this was done in my original memoirs, which I wrote on the spot, very largely. Tho' it was necessary for me then to do it, in order to get a thorough intelligence of the work; yet I shall commit nothing more to the press, than what I judge absolutely necessary to illustrate it.

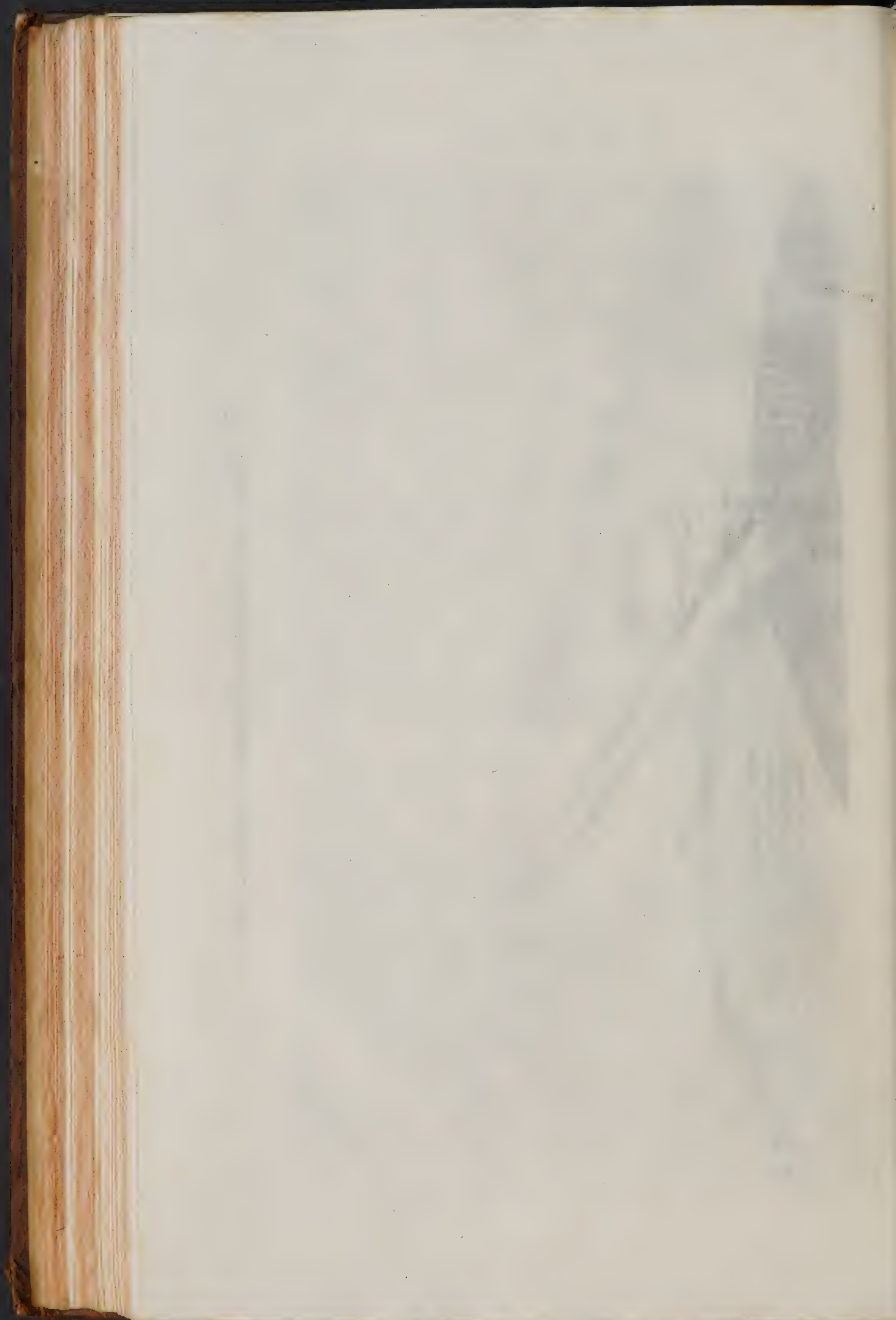
In regard to the natural history of the stones, 'tis the same as that of *Stonehenge*, which is compos'd of the very same stones, fetch'd from the same *Marlborough-downs*, where they lie on the surface of the ground in great plenty, of all dimensions. This was the occasion, why the Druids took the opportunity of building these immense works in this country. The people call these great stones, *sarsens*; and 'tis a proverb here, *as hard as a sarsen*; a mere *phœnician* word, continued here from the first times, signifying a *rock*. The very name of *Tyre* is hence derived, of which largely and learnedly *Bochart*, *Canaan* II. 10. This whole country, hereabouts, is a solid body of chalk, cover'd with a most delicate turf. As this chalky matter harden'd at creation, it spew'd out the most solid body of the stones, of greater specific gravity than itself; and assisted by the centrifuge power, owing to the rotation of the globe upon its axis, threw them upon its surface, where they now lie. This is my opinion concerning this appearance, which I often attentively consider'd. 'Tis worth while for a curious observer to go toward the northern end of that great ridge of hills overlooking *Abury* from the east, call'd the *Hakpen*, an oriental name too, that has continued to it from Druid times. A little to the right hand of the road coming from *Marlborough* to *Abury*, where are three pretty barrows, and another dish-like barrow, if we look downwards to the side of the hill toward *Abury*, we discern many long and straight ridges of natural stone,

the

TAB. IX.
P. 10.

The Roman road leading from Bickampton to Hadlington July 18. 1723.





the same as the gray weathers, as it were emerging out of the chalky surface. They are often cross'd by others in straight lines, almost at right angles. For hereabouts, it seems, that the chalk contracting itself, and growing closer together, as it hardened, thrust the lapidescent matter into these fissures. 'Tis a very pretty appearance. This is near that part of the *downs* call'd *Temple-downs*. There are no quarries, properly speaking, nearer *Abury* than *Swindon*, and those have not long been dug. In *Calm* they dig up a paltry kind of stone, fit for nothing but mending the highways. But our gray weather stone is of so hard a texture, that Mr. *Aylott* of *Wootton-basset* hewed one of them to make a rape-mill stone, and employ'd twenty yoke of oxen to carry it off. Yet so great was its weight, that it repeatedly broke all his tackle in pieces, and he was forc'd to leave it. It may be said of many one of our gray weathers,

Est moles nativa, loco res nomina fecit.

Appellant saxum, pars bona montis ea est.

Ovid.

Lord *Pembroke* caused several of these stones to be dug under, and found them loose, and detach'd. My lord computed the general weight of our stones at above fifty tun, and that it required an hundred yoke of oxen to draw one. Dr. *Stephen Hales* makes the larger kind of them to be seventy tun. Mr. *Edward Lkeyd*, in his account of the natural history of *Wales*, *Phil. Transf. abridg'd*, Vol. V. 2. p. 118. writes, he found a strange appearance of great stones, and loose fragments of rocks on the surface of the earth, not only on wide plains, but on the tops too of the highest mountains. So the moor stones on the wastes and hill-tops of *Cornwall*, *Derbyshire*, *Devonshire*, *Yorkshire*, and other places, of a harder nature than these, and much the same as the *Egyptian granite*.

As to the internal texture of this stone, when broke, it looks whitish like marble. It would bear a pretty good polish, but for a large quantity of bluish granules of sand, which are soft, and give it a grayish or speckled colour, when smooth'd by an engine. It consists, as all other stones, of a mixture of divers substances, united by lapidescent juices, in a sufficient tract of time. Sometimes in one stone shall be two or three colours, sometimes bits of flints kneaded amongst the rest. In one stone fetch'd from *Bekampton* avenue, near *Longstone barrow* (as commonly call'd) and which was broken and made into a wall, at the little alehouse above *Bekampton*, in the *Devizes* road, I saw several bones, plainly animal, part of the composition of the stone. This I admir'd very much, and concluded it to be antediluvian. The stone in general is shining, close, and hard, little inferior to common marble; yet the effect which time and weather has had upon it, far beyond what is visible at *Stonehenge*, must necessarily make us conclude the work to be many hundred years older in date. In some places I could thrust my cane, a yard long, up to the handle, in holes and cavities worn through by age, which must needs bespeak some thousands of years continuance.



C H A P. IV.

The figure of the temple of Abury is a circle and snake. Hakpen, another oriental word still preserved here, meaning the serpent's head. The chorography of Abury. A description of the great circle of stones 1400 foot in diameter. Of the ditch inclosing it. The vallum form'd on the outside, like an amphitheater to the place. This represents the circle in the hieroglyphic figure. Of the measures, all referring to the ancient eastern cubit which the Druids us'd.

THE situation of *Abury* is finely chose for the purpose it was destin'd to, being the more elevated part of a plain, from whence there is an almost imperceptible descent every way. But as the religious work in *Abury*, tho' great in itself, is but a part of the whole, (the avenues stretching above a mile from it each way) the situation of the intire design is likewise projected with great judgment, in a kind of large, separate plain, four or five miles in diameter. Into this you descend on all sides from higher ground. The country north of *Abury*, about *Berwick-basset* and *Broad Hinton*, is very high, tho' not appearing so to be, and much above the level of *Abury* town. In a field of *Broad Hinton* the water runs two ways, into the *Thames* and *Severn*, and they pretend 'tis the highest ground in *England*. 'Tis indeed part of that very great ridge of hills, coming from *Somersetshire*, and going hence north-eastward; to the *white-horse hill*. So that the ground northward and westward, tho' not much appearing so, is still very high, a cliff descending that way; and whilst guarded to the east by the *Hakpen*, yet it may be call'd like the *thessalian*, of the same name,

——— *Zephyris agitata Tempe.*

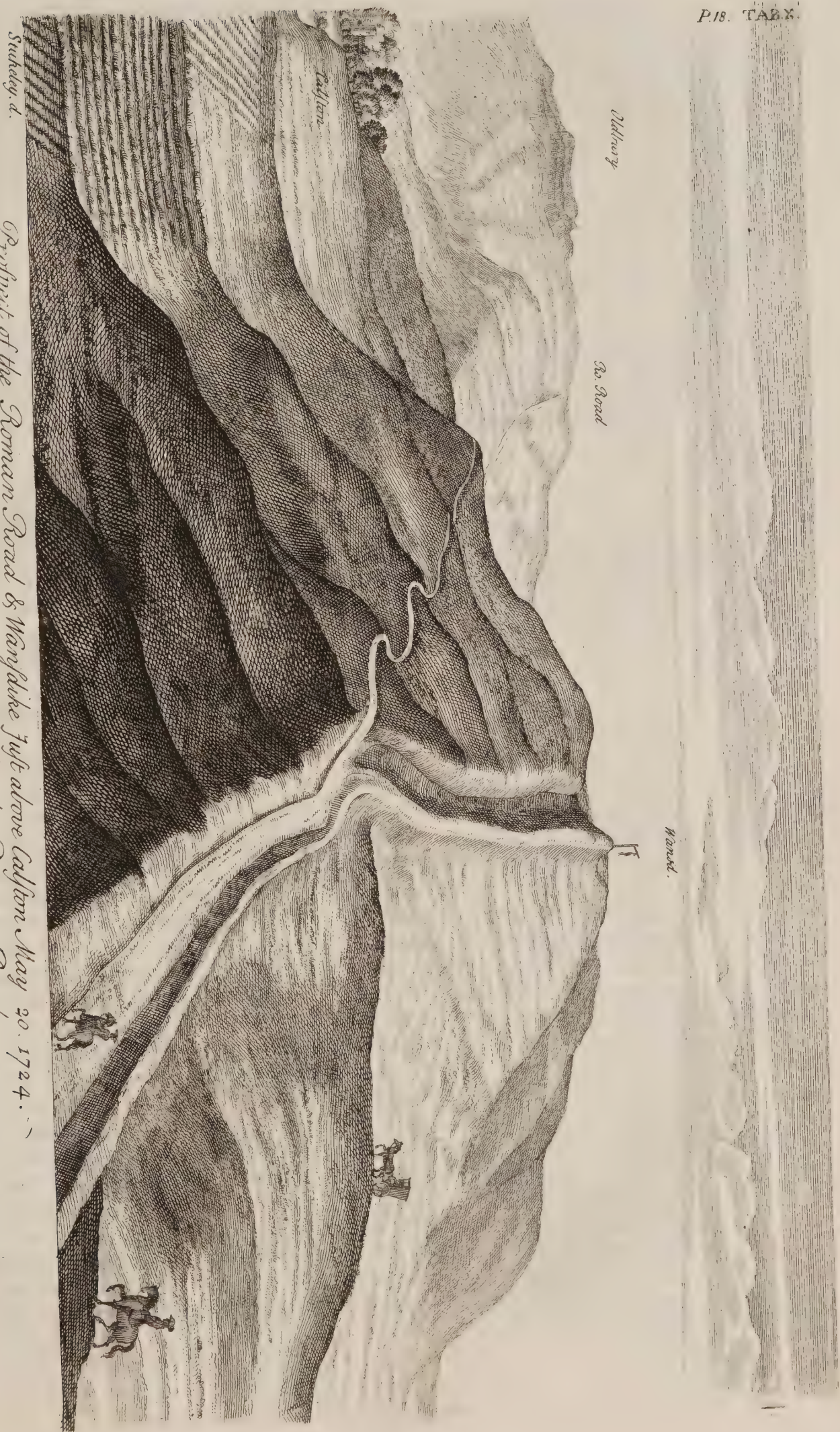
Hor.

The whole temple of *Abury* may be consider'd as a picture, and it really is so. Therefore the founders wisely contriv'd, that a spectator should have an advantageous prospect of it, as he approach'd within view. To give the reader at once a foreknowledge of this great and wonderful work, and the magnificence of the plan upon which it is built, I have design'd it scenographically in

TAB. VIII. TABLE VIII. the eye being somewhat more elevated than on the neighbouring hill of *Wansdike*, which is its proper point of sight, being south from it.

When I frequented this place, as I did for some years together, to take an exact account of it, staying a fortnight at a time, I found out the entire work by degrees. The second time I was here, an avenue was a new amusement. The third year another. So that at length I discover'd the mystery of it, properly speaking; which was, that the whole figure represented a snake transmitted thro' a circle; this is an hieroglyphic or symbol of highest note and antiquity.

In order to put this design in execution, the founders well studied their ground; and, to make their representation more natural, they artfully carry'd it



Prospect of the Roman Road & Wansdyke just above Lasham May 20. 1724.
This demonstrates that Wansdyke was made before the Roman Road.



it over a variety of elevations and depreffures, which, with the curvature of the avenues, produces fufficiently the defired effect. To make it ftill more elegant and picture-like, the head of the fnake is carried up the fouthern promontory of the *Hakpen* hill, towards the village of *West Kennet*; nay, the very name of the hill is deriv'd from this circumftance, meaning the head of the fnake; of which we may well fay with *Lucan*, lib. IV.

*Hinc ævi veteris custos, famofa vetuftas
Miratrixque fui fignavit nomine terras,
Sed majora dedit cognomina collibus iftis.*

Again, the tail of the fnake is conducted to the defcending valley below *Bekamton*.

Thus our antiquity divides itfelf into three great parts, which will be our rule in defcribing the work. The circle at *Abury*; the fore-part of the fnake, leading towards *Kennet*, which I call *Kennet-avenue*; the hinder part of the fnake, leading towards *Bekamton*, which I call *Bekamton-avenue*; for they may well be look'd on as avenues to the great temple at *Abury*, which part muft be more eminently call'd the temple.

This town is wrote *Aubury*, *Avebury*, *Avesbury*, fometimes *Albury*: 'tis hard to fay which is the true. The former three names may have their origin from the brook running by, *au*, *aux*, water, *awy* in *welsh*; the old *german* *aba*. The latter points to *Aldbury*, or *old work*, regarding its fituation within the *vallum*. Nor is it worth while to dwell on its etymology; the *saxon* name is a thing of fo low a date, in comparifon of what we are writing upon, that we expect no great ufe from it; unlefs *Albury* has regard to *al*, *hal*, *healle*, *gothicè* $\text{A} \lambda \text{h}$ a temple or great building. There are two heads of the river *Kennet* rifing near it: one from a little north-west of *Abury*, at *Monkton*, runs fouthward to *Silbury-hill*; this affords but little water, except in wet feafons. At *Silbury-hill* it joins the *Swallow* head, or true fountain of the *Kennet*, which the country people call by the old name, *Cunnit*; and it is not a little famous among them. This is a plentiful fpring. It defcends between *east* and *west Kennet*, by the temple on *Overton-hill*, which is properly the head of the fnake: it paffes by *Overton*, and fo to *Marlborough*, the *roman* *Cunetio*, which has its name from the river.

To conduct the reader the better through this great work, I muft remind him of what I wrote in the account of *Stonehenge*, p. 11. concerning the Druid cubit or meafure, by which they erected all their ftructures, that 'tis 20 inches and four fifths of the *english* ftandard. For this purpofe I have repeated the plate wherein the *english* foot and Druid cubit is compar'd to any lengths, which PLATE II. muft neceffarily accompany us in the defcription. A ready way of having the analogifm between our feet and the cubits is this, 3 foot, 5 inches and a half makes 2 cubits. A ftaff of 10 foot, 4 inches, and a little more than half an inch, becomes the meafuring-reed of thefe ancient philofophers, being 6 cubits, when they laid out the ground-plot of thefe temples; where we now are to purfue the track of their footfteps which fo many ages have pafs'd over.

The whole of this temple, wherein the town of *Abury* is included I have laid down in TABLE I, the frontifpiece, done from innumerable menfurations, by which means I fully learn'd the fcheme and purport of the founders. 'Tis comprehended within a circular ditch or trench above 1400 foot in diameter, which makes 800 cubits, being two *ftadia* of the ancients. A radius of 400 cubits,

cubits, one *stadium*, struck the inner periphery of the ditch, in the turf. This is done with a sufficient, tho' not a mathematical exactness. They were not careful in this great measure, where preciseness would have no effect, seeing the whole circle cannot be taken in by the eye on the same level. The ditch is near 80 foot, which is 45 cubits broad, very deep, like the fofs that encompass an old castle. The great quantity of solid chalk dug out of it, is thrown on the outside, where it forms a mighty *vallum*, an amphitheatrical terrace, which hides the sight of the town as we come near it, and affords a good shelter from the winds. 'Tis of the same breadth at bottom as the ditch at top. The compass of this, on the outside, Mr. Roger Gale and I measured about 4800 feet, August 16, 1721.

The included *area* of the temple containing about 22 acres, I observ'd to have a gentle descent, from the meridian line of it to the east, and to the west: carrying the rain off both ways. The north point is the highest part of the whole. About 35 feet or 20 cubits within the verge of this circular ditch, is a great circle of *great* stones. The epithet may well be redoubled. These great masses are really astonishing, if we contemplate a single stone, and consider how it was brought hither, and set upright in the ground, where it has stood, I doubt not, 3 or 4 thousand years. But how is the wonder heightned, when we see the number one hundred, which composes this mighty circle of 1300 foot diameter! The stones of this circle, tho' unhewn, are generally about 15, 16, or 17 foot high, and near as much in breadth. About 43 *English* feet, measures regularly from the center of one stone, to the center of the other. Look into the scale and we discern these measures of the height and breadth of the stones. 17 feet is ten cubits; 43 feet the central distance from stone to stone, is 25 cubits of the Druids; so that the interval between is 15 cubits. Tho' this be the general and stated measure, which was propos'd by the founders, where the stones suited, and of the largest dimensions, yet we must understand this, as in all their works, with some latitude. The ancients studied a certain greatness: to produce an effect, not by a servile exactness no way discernible in great works, but in securing the general beauty; especially we must affirm this of our Druids, who had to do with these unshapely masses, and where religion forbid them applying a tool. But the purpose they propos'd, was to make the breadth of the stone to the interval, to be as two to three. They very wisely judg'd that in such materials, where the scantlings could not be exact, the proportions must still be adjusted agreeable to their diversities, and this both in respect of the particulars, and of the general distance to be filled up. These stones were all fetched from the surface of the downs. They took the most shapely, and of largest dimensions first; but when 'twas necessary to make use of lesser stones, they set them closer together, and so proportion'd the solid and the vacuity, as gave symmetry in appearance, and a regularity to the whole.

Therefore tho' 25 cubits be the common measure of the interval between center and center of the largest stones of this circle, yet this is not always the rule; for if we measure the two stones west of the north entrance (which entrance was made for the convenience of the town, by throwing the earth of the *vallum* into it again) you will find it to be about 27 feet. This is but 16 of the Druid cubits, and here us'd, because these stones are but of moderate bulk. The next intervals are 43 feet as usual, being of the larger kind of stones, so plac'd 25 cubits central distance, and then they proceed. This is in that call'd pasture III. in the ground plot.

I have

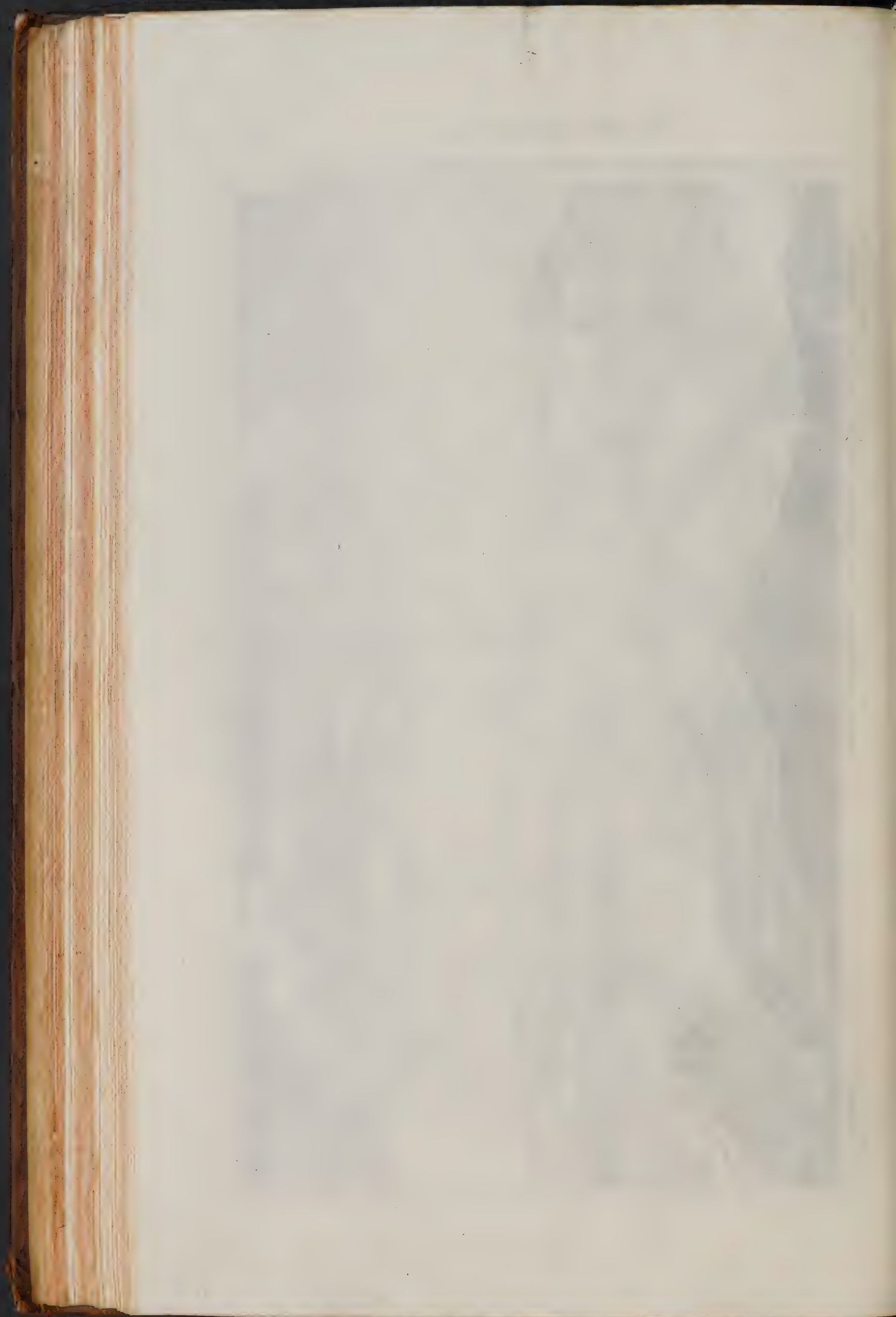
Rundway hill 18 July, 1723.

TAB. XI
P. 20



A. Belknapton. B. the Model of a Camp. C. Celtic barrows. D. the way to Verluccio.

Stokely del.



I have always been at first in some perplexity in measuring and adjusting these works of the Druids, and they seem'd magical, 'till I became master of their purpose. Therefore to make it very plain to the reader, I shall repeat what I have deliver'd in other words, concerning this great circle, which is a general rule for all others.

As to the construction of this circle, by diligent observation, I found this to be the art of the Druids. 'Tis not to be thought, they would be at the trouble of bringing so many mountains together, of placing them in a regular form, without seeking how to produce the best effect therein, and thus they obtain'd their purpose. As it was necessary, the stones should be rude and native, untouch'd of tool, and that it was impossible to procure them of the dimensions exactly; they consider'd that the beauty in their appearance must be owing to their conformity, as near as may be, and to the proportion between the solid and the void interval. This *ratio* with judgment they chose to be as two to three: two parts the breadth of the stone, the interval three. And this they accommodated to the whole circle. So that they first brought 100 of their choicest stones together, and laid them in the destin'd circle, at the intended distances, according to that proportion: and then rais'd them into their respective places.

Hence I find, that where the stones are 15, 16, or 17 feet high above ground, and as much broad, as for the most part they are, about 43 *English* feet measures, from the center of one stone to the center of another; there the square of the solid or stone is ten cubits, the void or interval is 15: the whole central distance 25. Therefore the proportion of the solid to the void, is as two to three.

But before I found out this key to the work, I met with a good deal of difficulty, because the central intervals and the voids were different, for they proportion'd these to the breadths of the stones, as above. Still they chose whole numbers of cubits for that proportion; for instance, in the stones at the northern and modern entrance, where they are but of a moderate bulk, you measure but about 27 feet central distance. This is 16 cubits.

Further I observ'd, they took care to make a reasonable gradation, between greater and lesser stones, not to set a great stone and a little one near one another, but make a gradual declension; by this means in the whole, the eye finds no difference. The proportion of solid and void being the same, the whole circle appears similar and altogether pleasing.

I thought it adviseable to give a plate of a very small part of this magnificent circle, being 3 stones now standing *in situ*. 'Tis a most august sight, and whence we may learn somewhat of the appearance of the whole. T A B. XII.

I observ'd further, that as these stones generally have a rough and a smoother side; they took care to place the most fightly side of the stone inwards, toward the included *area*. For this vast circle of stones is to be understood, as the portico inclosing the temple properly. Between this circle and the ditch is an esplanade or circular walk quite round, which was extraordinary pretty when in its perfection. It was originally 25 cubits broad, equal to the central distances of the stones. The quickset hedges now on the place, sometimes take the range of the stones, sometimes are set on the verge of the ditch. Further I observ'd they set the largest and handsomest stones in the more conspicuous part of the temple, which is that southward, and about the two entrances of the avenues.

Out of this noble circle of stones 100 in number, there was left in the year 1722, when I began to write, above 40 still visible: whereof 17 were standing, 27 thrown down or reclining. Ten of the remainder all contiguous, were at once destroy'd by *Tom Robinson*, anno 1700, and their places perfectly levelled, for the sake of the pasturage. In the north entrance of the town one of the stones, of a most enormous bulk, fell down, and broke in the fall.

— nec ipso

monte minor procumbit. —

Virg.

It measured full 22 feet long. *Reuben Horsfall* clerk of the parish a sensible man and lover of antiquity, remembers it standing. And when my late lord *Winchelsea* (*Heneage*) was here with me, we saw three wooden wedges driven into it, in order to break it in pieces.

In the great frontispiece plate, I have noted many dates of years, when such and such stones were demolished, and took down the particulars of all: some are still left buried in the pastures, some in gardens. I was apt to leave this wish behind;

Pro molli viola, pro purpureo narcisso

Carduus, & spinis surgat paliurus acutis?

Virg.

The seat of many is visible by the remaining hollow; of others by a hill above the interr'd. Of many then lately carry'd off the places were notorious, by nettles and weeds growing up, and no doubt many are gone since I left the place. But the ground-plot representing the true state of the town and temple, when I frequented it, I spare the reader's patience in being too particular about it.

When this mighty colonnade of 100 of these stones was in perfection, there must have been a most agreeable circular walk, between them and the ditch; and it's scarce possible for us to form a notion of the grand and beautiful appearance it must then have made.

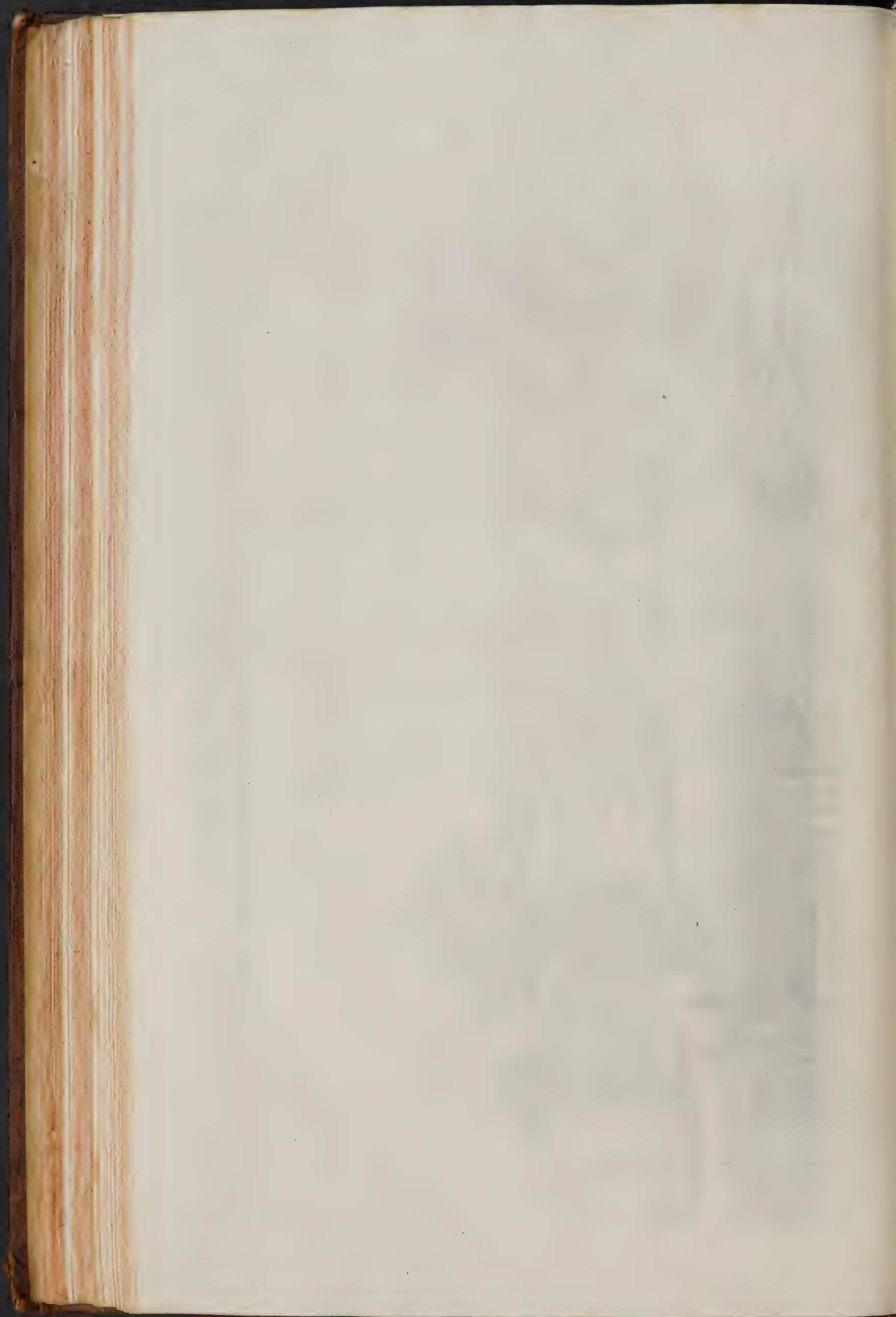


*A piece of the great circle, or
View at the South Entrance into the temple at Albury, Aug. 1722.*



Albury

W. G. 1722



CHAP. V.

Of the two great temples included in the area of the great circle of stones. Each consists of two concentrick circles. One has a central obelisc or ambre, a very high stone in the center. The Egyptians called an obelisc an ambre. The other temple has a cove in the center, compos'd of three stones of a stupendous bulk, set in a nich-like figure. A short history of the destroyers of this noble work, but a very few years ago.

THE great circle of stones last described, together with the ditch and rampart inclosing all, may be esteemed as the *præcinctus* of the temple, not properly the temple; but including the area thereof.

There are strictly within this great compass, two temples, of like form and dimensions: each temple consists of two concentric circles. The line that connects their centers, runs from north-west to south-east: which line passes thro' the center of the whole area. The outer circles of them consist each of 30 stones of like dimensions with those of the outer circle, and at like intervals. The inner circles of both consist each of 12 stones, of the same size and distances. The geometry therefore of them, when laid down on paper, shews, the inner circle must be 100 cubits in diameter, the outer 240.

The centers of these two double circles are 300 cubits asunder. Their circumferences or outward circles are 50 cubits asunder, in the nearest part. By which means they least embarrass each other, and leave the freest space about 'em, within the great circular portico (as we may call it) inclosing the whole; which we described in the former chapter. There is no other difference between these two temples (properly) which I could discover, save that one, the southermost, has a central obelisc, which was the kibra, whereto they turn'd their faces, in the religious offices there performed: the other has that immense work in the center, which the old Britons call a cove: consisting of three stones plac'd with an obtuse angle toward each other, and as it were, upon an ark of a circle, like the great half-round at the east end of some old cathedrals: or like the upper end of the cell at *Stonehenge*; being of the same use and intent, the *adytum* of this temple. This I have often times admir'd and been astonish'd at its extravagant magnitude and majesty. It stands in the yard belonging to the inn. King Charles II. in his progress this way, rode into the yard, on purpose to view it.

This cove of the northern temple was undoubtedly the *kibra* thereof. It opens pretty exactly north-east, as at *Stonehenge*. It measures 34 foot, from the edge of the outer jambs; 20 cubits: and half as much in depth. *Varro V. divinorum*, writes, altars were of old call'd *ansæ*. So *Macrobius saturn. II. 11.* It seems that they mean this figure before us. And I suppose 'tis what *Schedius* means; *de dis germ. c. 25.* speaking of altars among the old Germans set in a triangle, he says, the Druids understood a mystery thereby. Perhaps they intended it for a nich-like hemispherical figure, in some sort to represent

represent the heavens. *Sex. Pompeius* writes, the ancients called the heavens, *cove*. The altar properly lay upon the ground before this superb nich. That, no doubt, was carry'd off long ago, as not being fix'd in the earth, and one of the wings is gone too, the northern. It fell down 1713, as marked in the ground-plot.

Fit sonus ingenti concussa est pondere tellus.

Virg.

They told me it was full seven yards long, of the same shape as its opposite, tall and narrow. We measur'd this 17 foot above ground, 10 whole cubits; 7 foot broad, two and a half thick. These were the *ansæ* or wings of this noble ellipsis. That on the back, or in the middle, is much broader, being 15 foot, as many high, 4 thick; but a great piece of one side of it has been broke off by decay of the stone. We cannot conceive any thing bolder, than the idea of those people that entertain'd a design of setting up these stones. The vulgar call them the *devil's brand-irons*, from their extravagant bulk, and chimney-like form. These coves, as *Maundrel* says of the *turkish kiblas*, shew the Druids aversion to idolatry, expressing the reality of the divine presence there, and at the same time its invisibility; no doubt a most ancient and oriental custom.

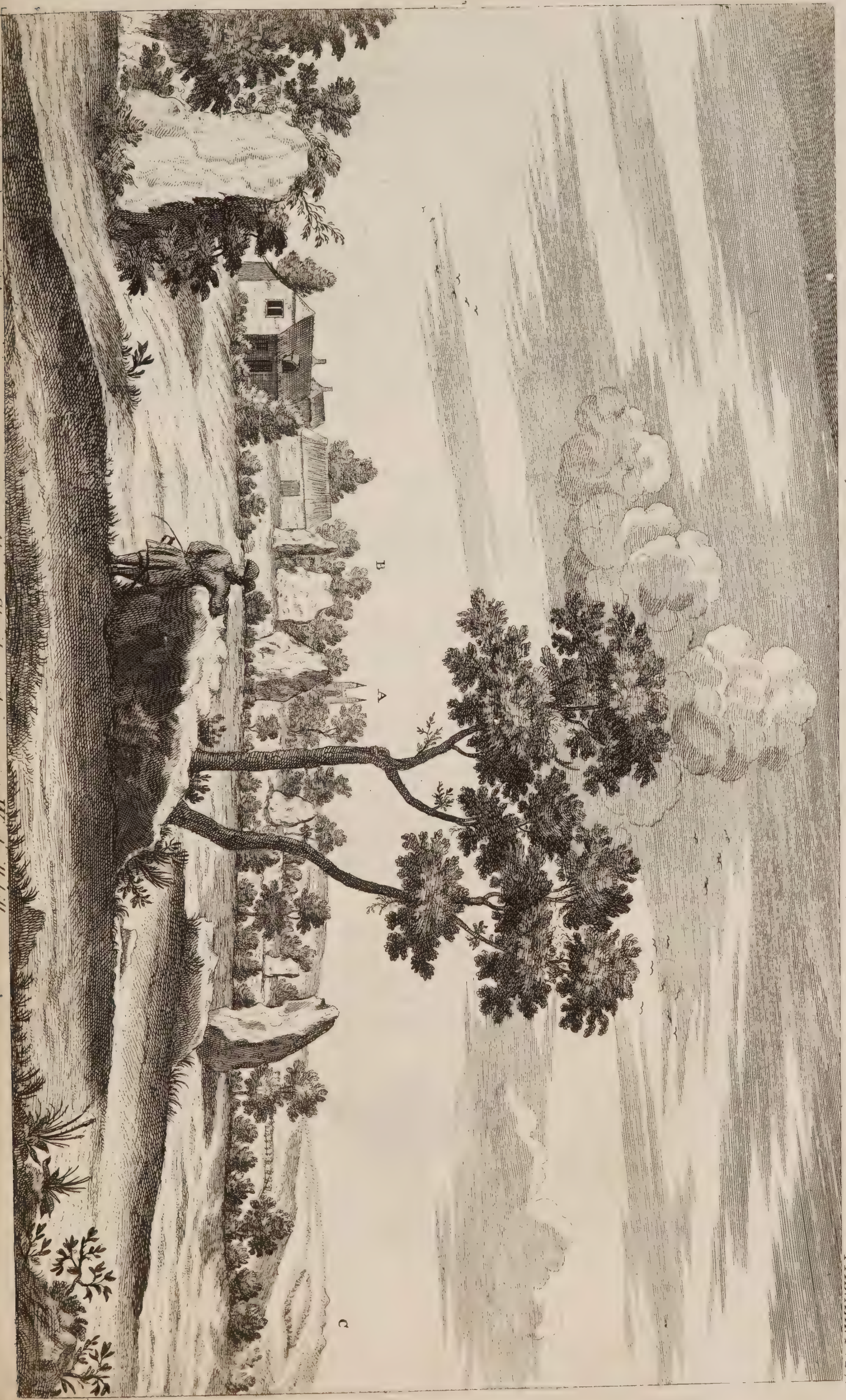
Of the exterior circle of this northern temple but three stones are now left standing, six more lying on the ground, one whereof in the street by the inn-gate. People yet alive remember several standing in the middle of the street; they were burnt for building, *anno* 1711. That at the corner of the lane, going to the north-gate of the town, not many years since lying on the ground, was us'd as a stall to lay fish on, when they had a kind of market here. The ruin of the rest is noted in the ground-plot, and so of the others. But they told us, that about a dozen year ago both circles were standing, and almost entire. Those in the closes behind the inn, were taken up a year ago; (this was when I first went thither, about 1718,) farmer *Green* chiefly demolished them to build his house and walls at *Bekampton*. Of the southern temple several stones were destroy'd by farmer *John Fowler*, twelve years ago; he own'd to us that he burnt five of them; but fourteen are still left, whereof about half standing. Some lie along in the pastures, two let into the ground under a barn, others under the houses. One lies above ground under the corner of a house, over-against the inn. One buried under the earth in a little garden. The cavities left by some more are visible, in the places whereof ash-trees are set. All those in the pastures were standing within memory.

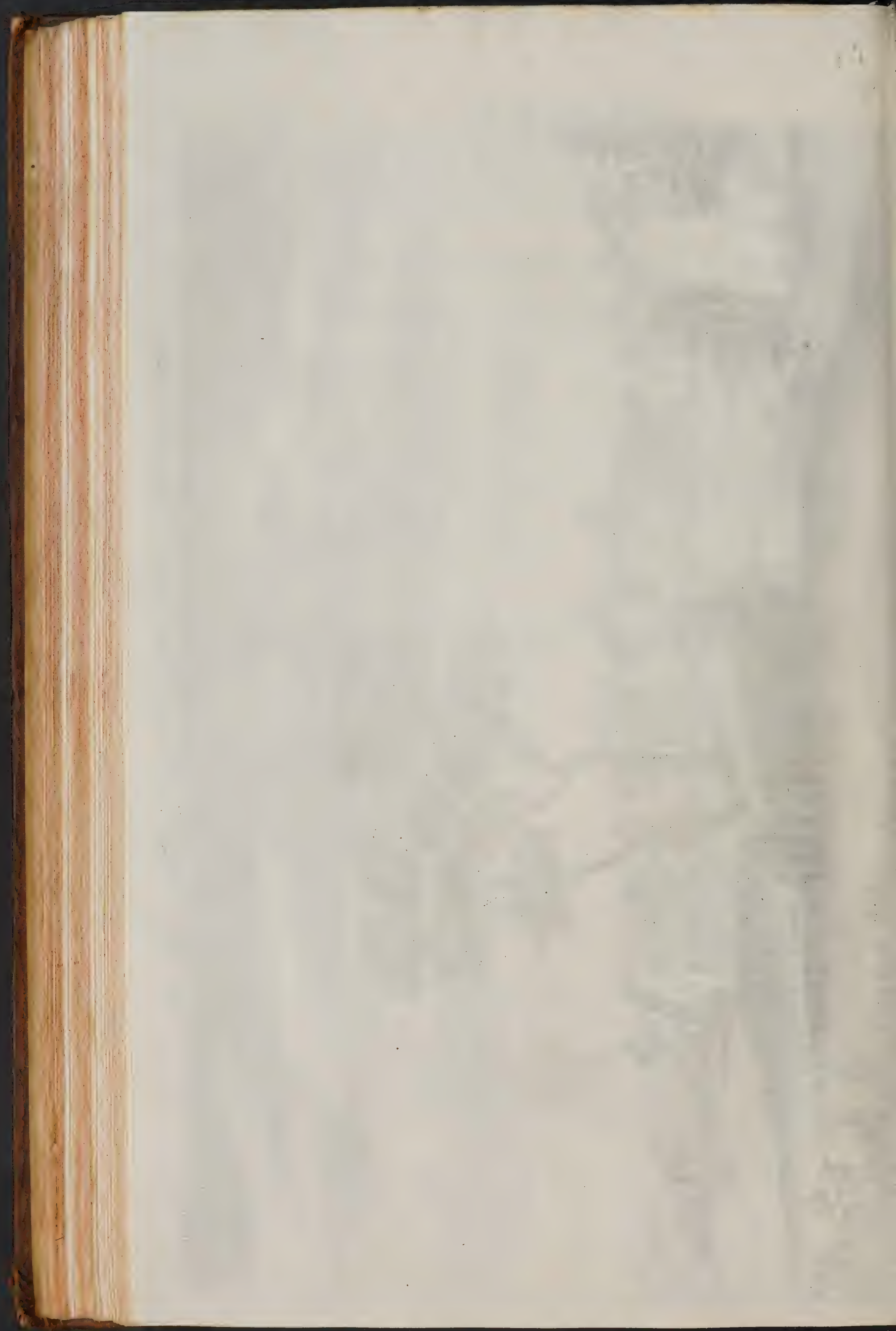
The central obelisk of this temple is of a circular form at base, of a vast bulk, 21 feet long, and 8 feet 9 inches diameter; when standing, higher than the rest. This is what the scripture calls a pillar, or standing image, *Levit. xxvi. 1*. These works, erected in the land of *Canaan* by the same people, the *Phœnicians*, as erected ours, were ordered to be demolished by the *Israelites*, because at that time perverted to idolatry. All the stones, our whole temple, were called *ambres*, even by our *phœnician* founders; but this particularly. The *Egyptians* by that name call'd their obelisks; which *Kircher* did not rightly understand, interpreting it to be sacred books; but meaning *petra ambrosiæ*, main ambres in celtic, anointed, consecrated stone; *Manah*, the name of a great stone of this fort which the *Arabians* worshipped. They were called likewise, *gabai*, and the present word *kibla* or *kebla* comes from it, but in a larger sense. *Elagabalus* is hence deriv'd, after they turn'd these *kiblas* into real deities. It

means

A View of the Remains of the Northern Temple at Abury. Aug. 1722.

TAB. XIII. P. 27.





means the *god obelisc*; and hence our *english* words, *gable end* of a house, *jave-* T A B. XV.
lin or *roman pile*, and *gaveloc* a *sharp iron bar*.

Exactly in the southern end of the line that connects the two centers of these temples, *viz.* in that pasture mark'd IX. in our ground-plot, is an odd stone standing, not of great bulk. It has a hole wrought in it, and probably was design'd to fasten the victim, in order for slaying it. This I call the *ring-stone*. From this we may infer the like use of that stone at *Stonehenge*, in the avenue near the entrance into the area of the temple. I spoke of it under the name of *crown leche*, p. 33. It has a like hole in it.

These two temples were all that was standing originally in the great area, within the circular colonnade. Very probably it was the most magnificent patriarchal temple in the world. Now a whole village of about thirty houses is built within it. This area would hold an immense number of people at their panegyres and public festivals; and when the *vallum* all around was cover'd with spectators, it form'd a most noble amphitheater, and had an appearance extremely august, during the administration of religious offices.

— ter denas curia vaccas
Accipit, & largo sparsa cruore madet.

Ovid, fast. IV.

Each of these temples is four times as big as *Stonehenge*.

About 1694, *Walter Stretch*, father of one of the present inhabitants, found out the way of demolishing these stones by fire. He exercis'd this at first on one of the stones standing in the street before the inn, belonging to the outer circle of the southern temple. That one stone, containing 20 loads, built the dining-room end of the inn. Since then *Tom Robinson*, another *Herosttratus* of the place, made cruel havock among them. He own'd to us, that two of them cost eight pounds in the execution. Farmer *Green* ruin'd many of the southern temple to build his houses and walls at *Bekamton*. Since then many others have occasionally practis'd the sacrilegious method, and most of the houses, walls, and outhouses in the town are raised from these materials. Sir *Robert Holford* repented this destruction of them; and *Reuben Horsfall*, parish-clerk, had a due veneration for these sacred remains, and assisted me in the best intelligence he was able to give. Concerning the purport of the disposition and manner of the temple hitherto described, I shall speak more largely in chap. X. toward the end, concluding this with an inscription of the *Triopian* farm consecrated by *Herodes Atticus*.

*Ne cuiquam glebam, saxumve impune movere
Ulli sit licitum. Parcarum namque severæ
Pœnæ instant: siquis sacra scelus edat in æde.
Finitimi agricolæ, & vicini attendite cuncti,
Hic fundus sacer est; immotaque jura deorum.*



Concerning antiquities found about this place; with a more particular chorography of the country around. Description of the roman road here, via Badonica. A plain demonstration that these works we are writing upon, are older than the roman times. Another like demonstration. Of Divitiacus, king of the british Belgæ, who made the wansdike. A Druid ax or celt, found under one of the stones in Abury. Burnt bucks-horns, charcoal, and the like.

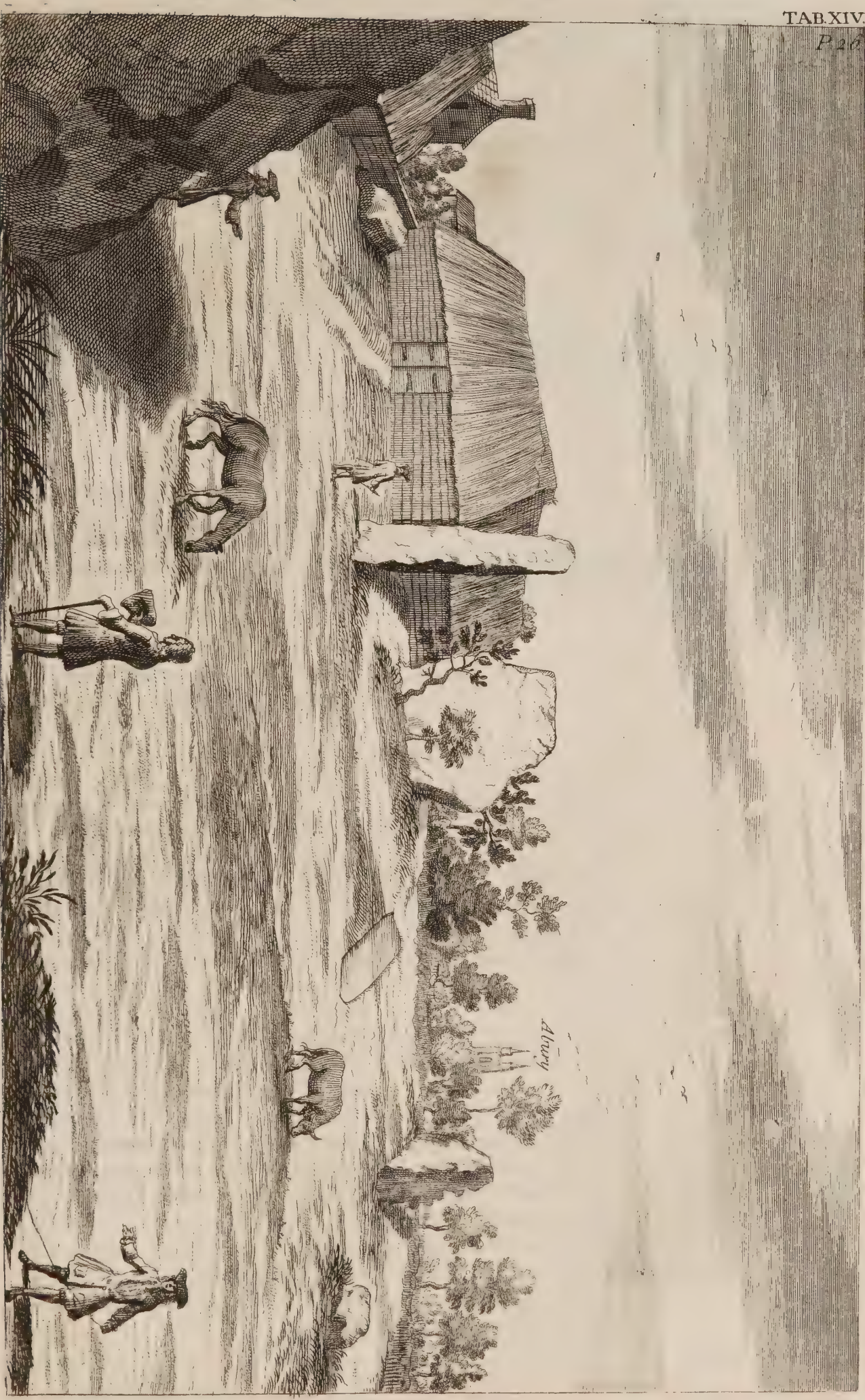
SEVERAL Roman coins have from time to time been found here, and in the neighbouring fields. A mile off goes the *roman way*, which I have described in my *Itinerary*, p. 132. call'd *Via Badonica*, being the way from London to Bath. It comes from Marlborough *Cunetio*, crosses the *Hakpen-hill* by *Overton-hill*, quite over the neck of the snake belonging to our temple, goes close by *Silbury-hill*, thro' *Bekampton-fields*; then, a little southward of the tail of the snake, ascends *Runway-hill*, up the heath, where 'tis very plain, just as the Romans left it. Plate IX. exhibits a view of it from the present road to Bath and Devizes, and at the same time affords us a demonstration that our Druid antiquities, which we are here describing, are prior in time to these works of the Romans. This way is not compos'd, as they generally are, of materials fetch'd from a distance, made into a high bank, but only a small ridge of chalk dug up all along close by. We discern upon the heath the little pits or cavities, on both sides, whence it was taken to make the ridge of the road. For this road is not finished, though mentioned in *Antoninus's itinerary*, journey XIV, only chalk'd out, as we may properly say. Moreover, the workmen for readiness, have par'd off above half of a sepulchral barrow on the right hand, of a very finely turn'd bell-like form, to make use of the earth; and there is a discontinuance of the line of the little cavities there for some time, till it was not worth while any longer to fetch materials from it. And on the left hand they have made two of their little pits or cavities within the ditch of a Druid's barrow (as I call them) and quite dug away the prominent part of the barrow, consisting of a little tump over the urn, inclos'd with the circular ditch of a much larger dimension. This observation is of a like nature with that of Plate IV. of *Stonehenge*. It must be noted, that this *roman road* here, being mark'd out only; I suppose it was done toward the declension of their empire here, when they found not time to finish it.

I could well enough discern from which point the *roman workmen* carry'd this way, by observing the discontinuity of these little pits, on account of the materials they took from the larger barrow, viz. from *Cunetio Marlborough*, to *Verlucio Hedington*, and so to Bath.

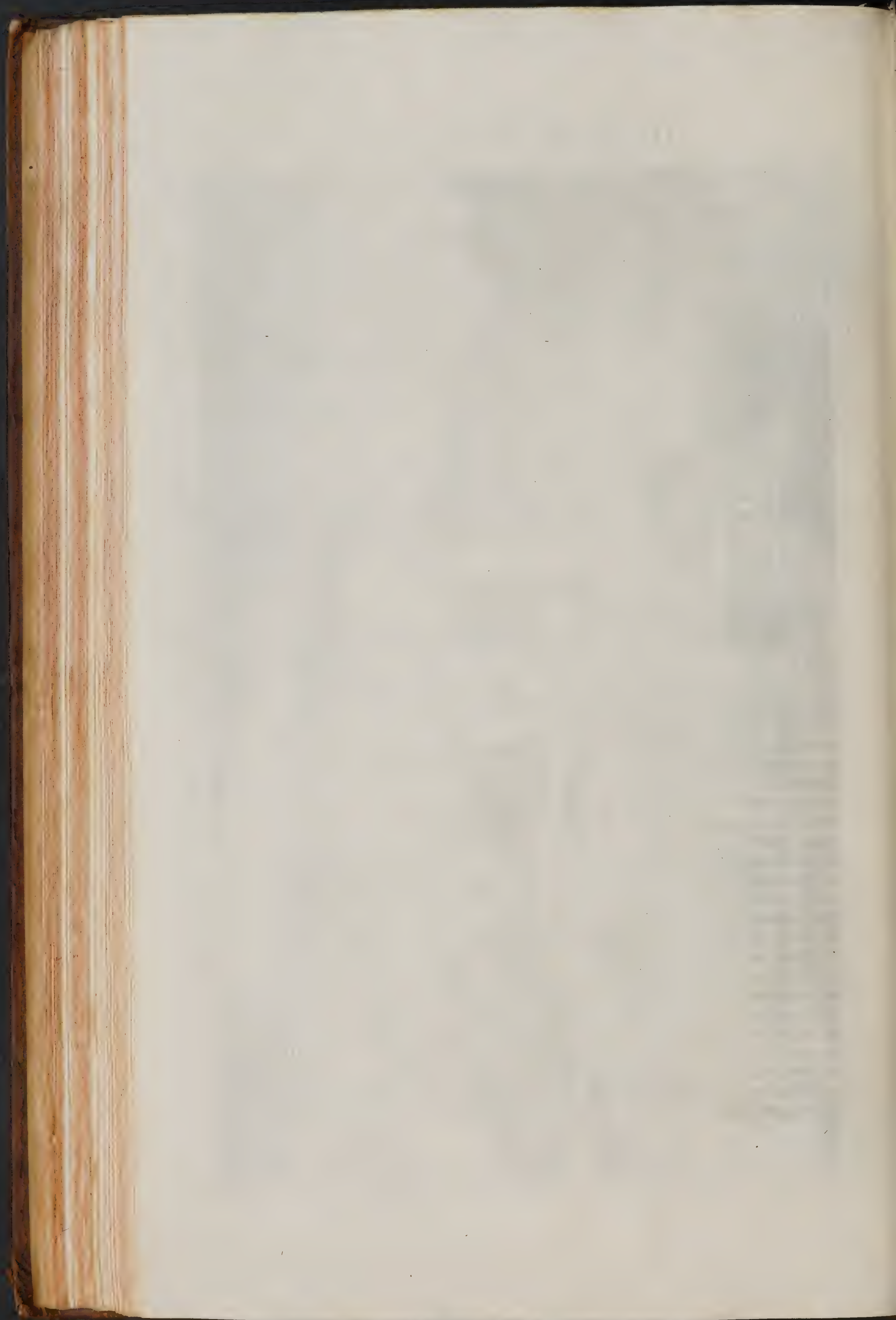
This road, as it goes farther on, and passes to the other side of *Runway-hill*, (*Roman-way hill*) gives us two other remarkable appearances, both which are seen in Plate X. which I have repeated again in this book, to which it more properly

Prospect of the Cove Abury 10 July 1723.

TAB. XIV.
P. 26



Stukeley del.



properly belongs. It serves to rectify our notions concerning the high antiquity T A B. X. of the temple we are writing upon. 1. We discern the artifice of the *roman* workmen, in conducting their road along the precipitious side of this hill, and preserving at the same time the straight line, as much as may be. 2. We see a part of the famous *Wansdike*, or boundary of the *belgic* kingdom in *Britain*, drawn under their king *Divitiacus*, spoken of by *Cæsar* in his *commentaries*. He built the neighbouring town, the *Devizes*, so call'd from his name, and most probably the city of his residence. I treated of this matter in *Stonehenge*. 3. We may remark the union of the *roman* road and *Wansdike*, for some space, and a proof that *Wansdike* was made before this *roman* road, because the bank of the dike is thrown in, in order to form the road. *Cæsar* says, this *Divitiacus*, king of the *Suessions* in *Gaul*, lived an age before him.

At the bottom of this hill is *Hedington*, another *roman* town, call'd *Verlucio*. *Calne*, less than five mile off *Abury*, was a *roman* town too, where many *roman* coins are found. Several of them I saw. Hence, the *romans* being very frequent in this country, 'tis no wonder their coins are found about *Abury*. I think I may well be excus'd from entering into a formal argumentation to prove that we must not hence gather, the *Romans* were founders of *Abury*. In my own opinion, who have duly consider'd these affairs, the temple of the *Druids* here is as much older than the *roman* times, as since the *Romans* to our own time.

Return we down *Runway-hill*, and contemplate that most agreeable prospect, of which I have given a faint representation in Plate XI. We see here the T A B. XI. whole course of this *Via Badonica* hence, in a straight line to *Marlborough*, by *Silbury-hill*, the great tomb of the founder of *Abury*. I saw several *roman* coins found about this road on *Overton-hill*, near the *white-hart* alehouse. On the left hand is the strong *roman* camp of *Oldbury*. Every where we behold great numbers of the barrows of the old *Britons*, regarding the temple of *Abury*. On the right hand we may discern a vast length of the *Wansdike*, carry'd along the northern edge of the high range of hills parting north and south *Wiltshire*. Below, is a pretty work like a *roman* camp, cut in the fine turf. It should seem to be somewhat belonging to the *Druids*, of which afterwards.

Beside some *roman* coins accidentally found in and about *Abury*, I was inform'd of a square bit of iron taken up under one of the great stones, upon pulling it down. I could not learn particularly what it was, tho' no doubt it belonged to the *British* founders. They found likewise a brass ax-head, under an ash-tree dug up near the smith's shop by the church. I understood, by the description they gave of it, it was one of those *Druid* axes or instruments call'd *Celts*, wherewith they cut the mistletoe, fastening it occasionally on the end of the staff, which they commonly carry'd in their hands, one of the *insignia* of their office, as a pastoral staff of bishops.

When the lord *Stowell*, who own'd the manor of *Abury*, levell'd the *val-lum* on that side of the town next the church, where the barn now stands, the workmen came to the original surface of the ground, which was easily discernible by a black *stratum* of mold upon the chalk. Here they found large quantities of bucks horns, bones, oyster-shells, and wood coals. The old man who was employ'd in the work says, there was the quantity of a cart-load of the horns, that they were very rotten, that there were very many burnt bones among them.

They

They were remains of the sacrifices that had been perform'd here; probably before the temple was quite finish'd, and the ditch made. These are all the antiquities I could learn to have been found in and about the town of *Abury*.

C H A P. VII.

A description of the great avenue from West-Kennet, a mile off, which is the forepart of the snake proceeding from the circle. Observations on the vallum and ditch. On the proportion between the breadth of the avenue and the side interval of the stones. The avenue broader in that part, which is the belly of the snake, than the neck. Its whole length ten stadia of the ancients; 4000 cubits, an eastern mile. The Hakpen an oriental word, signifying the snake's head. The temple on Overton-hill. Such another temple described by Pausanias in Bœotia, called the snake's head.

THE Druids, by throwing outwards the earth dug out of the huge circular ditch environing the town, demonstrated to all comers at first sight, that this was a place of religion, not a camp or castle of defence. They prevented its ever being us'd as such, which must have ruin'd their sacred design. Moreover it adds to the solemnity of the place; it gives an opportunity for a greater number of people to assist at the offices of religion. This further great convenience attends the disposition of ditch and vallum, that the water falls off the *area* every way, and keeps it dry, which provides for the stability of their work, and convenience of the priests in their ministry. I observ'd the earth that composes the vallum was laid a small distance from the verge of the ditch, so as to leave a parapet or narrow walk between. This was as the *podium* of an amphitheater, for the lower tire of spectators. The ditch and rampart are each 60 feet, or 35 cubits broad. And now the whole is an agreeable terrace-walk round the town, with a pleasant view upon sometimes corn-fields, sometimes heath: the hill-tops every where cover'd with barrows; and that amazing artificial heap of earth call'd *Silbury-hill* in sight. The great *belgic* rampart, the *Wansdike*, licks all the southern horizon, as far as you can see it, crowning the upper edge of that range of hills parting north and south *Wiltshire*. Part of this pleasant prospect I have given in plate XXIII, as seen from *Abury* church-steeple.

TAB.
XXIII.

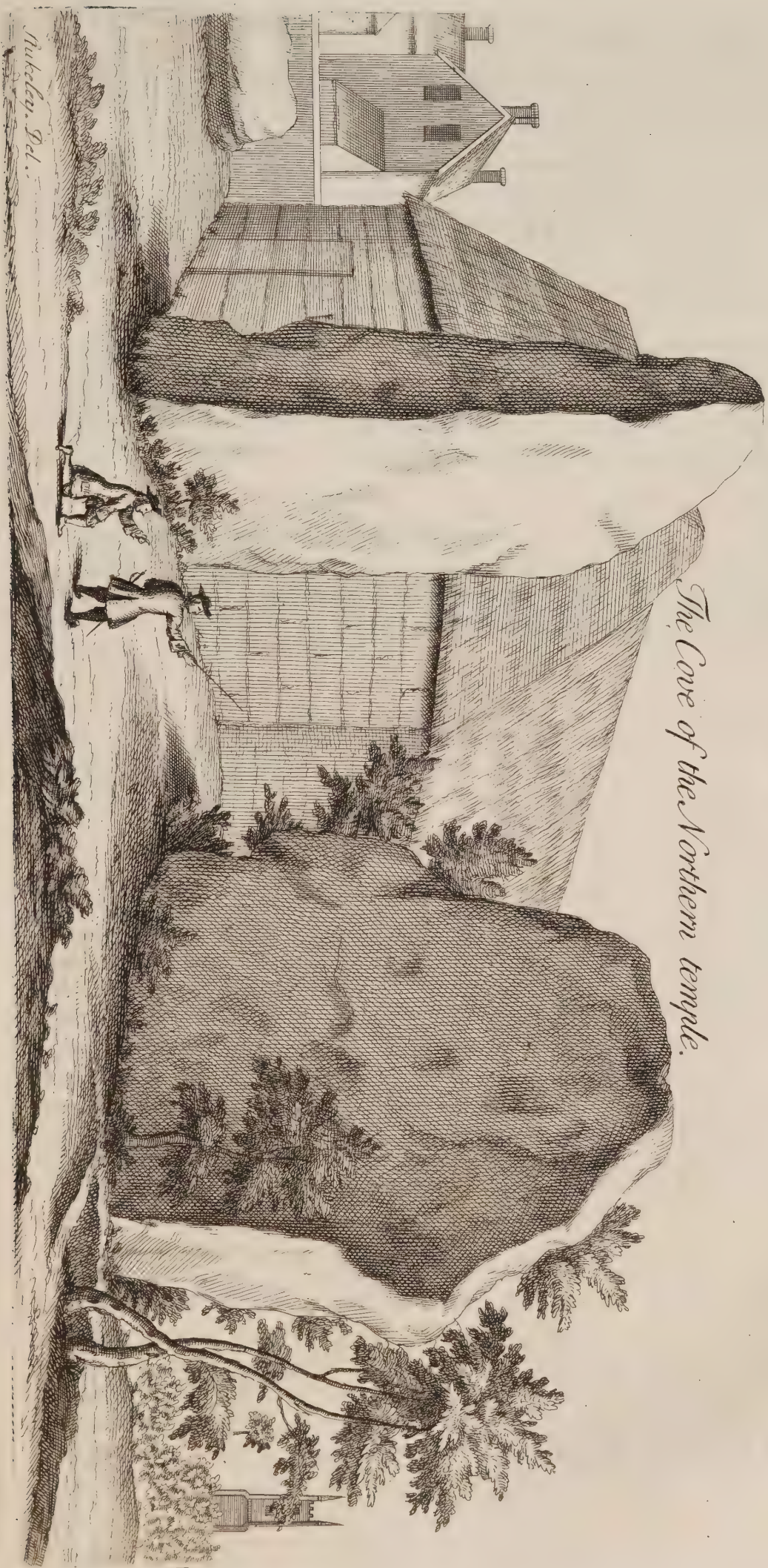
Let us then walk out of the confines of the temple properly, by the southern entrance of the town. Passing the vallum, the road straight forwards leads to *Kennet* and *Overton*, that on the right-hand to the *Bath*. But our present way lies straight forwards, which is south-eastward, and may properly enough be call'd, *Via sacra*, as being an avenue up to the temple; besides, it forms one half of the body of the snake, issuing out of the circle. There were but two

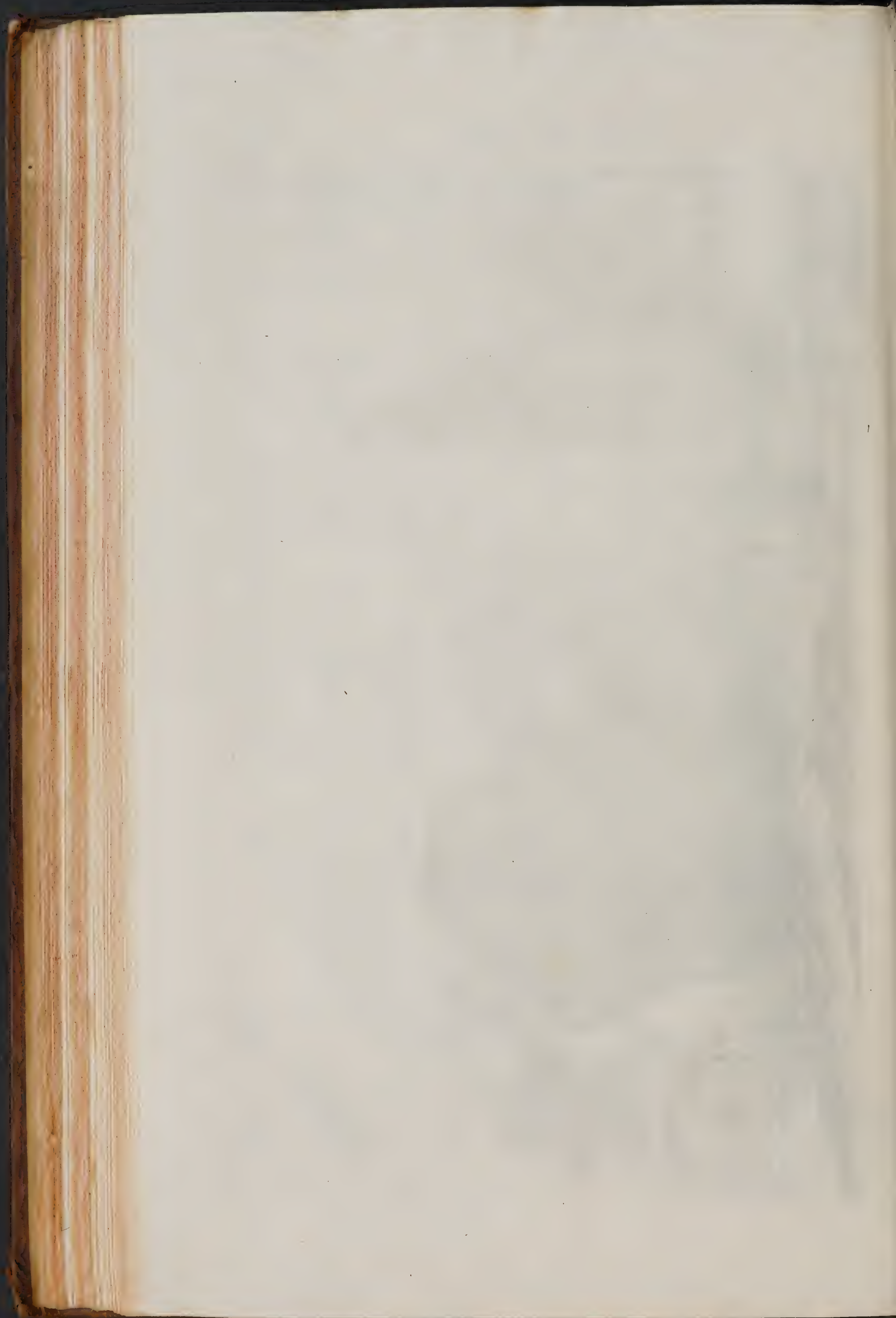
TAB.
XVIII.

gates

View of the Bell of the Celtic Temple at Albury. Aug^r 16. 1721

The Cove of the Northern temple.





gates or entrances into the temple originally: this was one. And this way I call *Kennet-avenue*.

By repeated mensurations, by careful attention and observations, by frequently walking along the whole track thereof, from one end to the other, I found out its purpose, its extent, the number of stones it is compos'd of, and the measures of their intervals. It extends itself from this southern entrance of *Abury* town to *Overton-hill*, overhanging the village of *West-Kennet*. There was another double circle of stones, which made the head of the snake. All the way between there, and this southern entrance, which is above a mile, was set with stones on each hand, opposite to one another, and at regular distances. This was the avenue, and form'd the forepart of the snake.

The Druids, in laying down this design, that it might produce a magnificent effect suitable to so great and operose a work, studied the thing well. As this was to be a huge picture or representation of an animal, they purpos'd to follow nature's drawing, as far as possible. A snake's body has some variation in its thickness, as slenderer toward the neck, than at its middle. This the Druids imitated in making the avenue broader toward this southern entrance of *Abury*; and drawing it narrower as it approached *Overton-hill*. Again, when a snake is represented in its sinuous motion, the intervals of the stones sideways must have a variation, as set in the inner or the outer curve; so as to make them stand regularly opposite to one another: yet this necessarily makes some little difference in the intervals, and this too is properly regarded in the work.

The whole length of this avenue consists of a hundred stones on each side, reaching from the *vallum* of *Abury* town, to the circular work on *Overton-hill*. Measuring the breadth of it in several places where I had an opportunity of two opposite stones being left, I found a difference; and the like by measuring the interval of stones sideways; yet there was the same proportion preserved between breadth and interval; which I found to be as two to three. So that here by *Abury*-town, in a part that represented the belly of the snake, the breadth of the avenue was 34 cubits, 56 feet and a half, and the intervals of the stones sideways 50 cubits, the proportion of two to three; twice 17 being 34, thrice 17 50. These 34 cubits take in the intire space of two intervals of the stones of the outer great circle of the temple of *Abury* within the ditch, together with the intermediate stone, which is the entry of the avenue to the temple. A most ancient manner, a double door with a pillar in the middle. Such was that of the *Mosaick* tabernacle: and such very often of our cathedrals. When we mount up *Overton-hill*, the avenue grows much narrower. And this observation help'd me in the discovery of the purport and design of the whole figure of the snake; and in the nature of the scheme thereof. Of which wonderful work we may well say with the poet; elsewhere,

*Nec rapit immensos orbes per humum, neque tanto
[Saxeus] in spiram tractu se colligit anguis.* Virg. Geor. 2.

When I abode here for some time on purpose, for several summers together; I was very careful in tracing it out, knew the distinct number of each stone remaining, and where every one stood that was wanting; which often surpriz'd the country people, who remembered them left on the ground or standing, and told me who carried them away. Many of the farmers made

deep holes and buried them in the ground: they knew where they lay. Lord *Winchelsea* with me counted the number of the stones left, 72, anno 1722. I laid it all down in the nature of a survey, on large imperial sheets of paper, and wrote a detail of every stone present, or absent. But it would be very irksome to load the press with it. I shall recite no more of it, than what I think most useful and necessary.

Standing at the southern entrance of *Abury*, one stone the first, lies on the eastern side or left hand, close by the ditch: its opposite stood where at present a sycamore tree is planted. The next stone on the right hand is standing, by the turning of the *Bath*-road. Twenty four stones on both sides, next following, are carried off. At about 20 intervals going along the road to *Kennet*, which is the same as the avenue, we descend a gentle valley, and then lose sight of *Abury*. There you discern the curving of the avenue, many stones being left together on both sides. Here two stones are standing opposite to each other. I measur'd them near 60 feet asunder, which is 34 cubits. Then we ascend again a little hillock, where a good number of stones remain on both sides.

In a close on the left hand of the avenue, or east of it, not far from *Abury* town, is a pentagonal stone laid flat on the ground, in the middle of which is a basin cut, always full of water, and never overflowing. The country people have a great regard to it: it proceeds from a spring underneath, and for ought I know, it may have been here from the foundation of our temple. Coming out of *Abury*, you observe the line of the avenue regards *Overton-mill* before you, but soon you find it leaves it, and curves to the right hand a little. At the number of 65 stones on each side, you come to a hedge belonging to the inclosures of *West-Kennet*. In the year 1720 I saw several stones just taken up there, and broke for building; fragments still remaining and their places fresh turf'd over, for the sake of pasturage. Where the corn-fields or pasturage have infring'd upon the sacred ground, our work generally goes to wreck. Where the heath remains, 'tis still perfect enough; of which we say with the great poet,

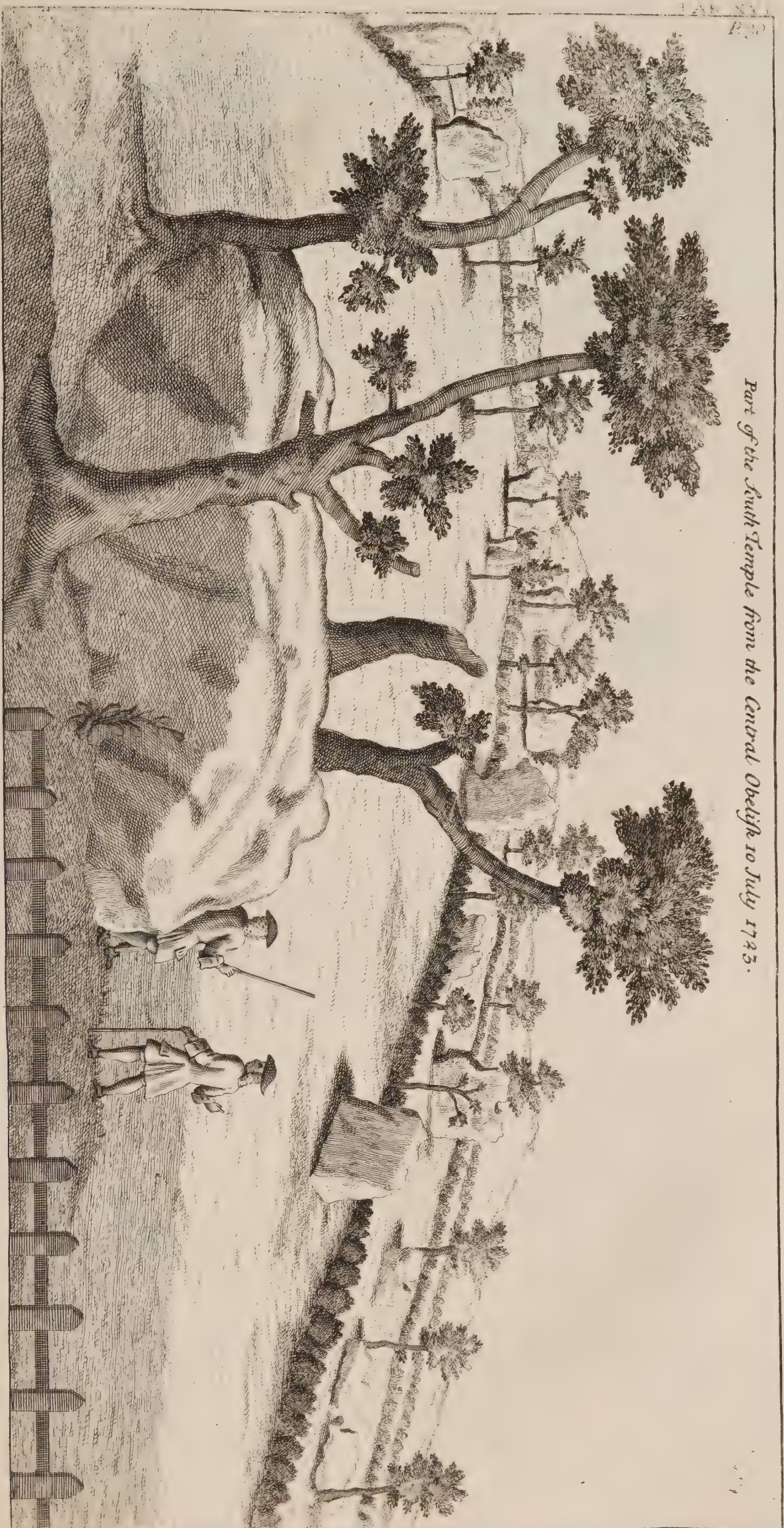
Nec nulla interea est inaratæ gratia terræ.

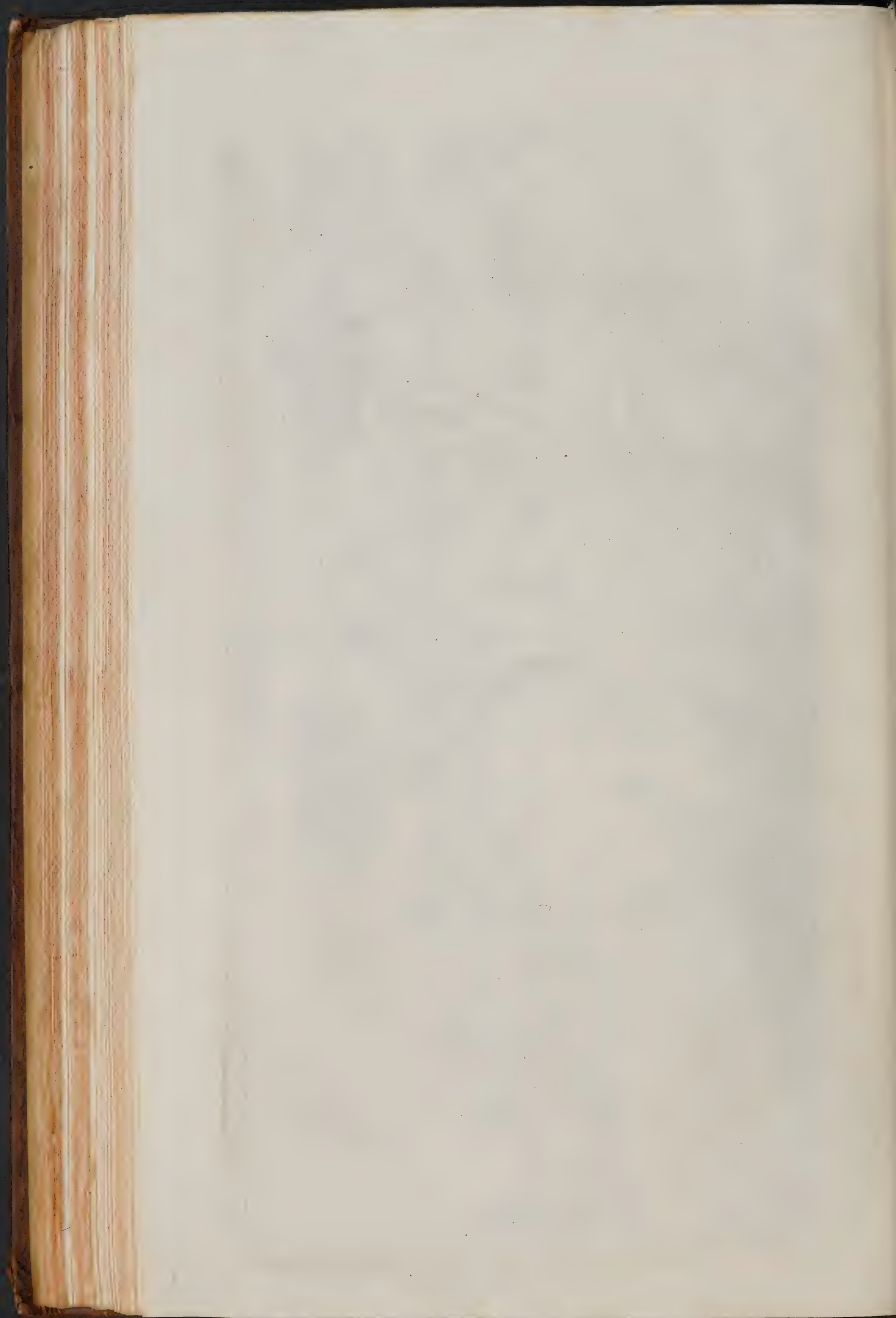
so that the covetous farmer and grazier have conspired to abolish this most magnificent monument; and that just about the time I was there. *Charles Tucker* Esq; late of *East-Kennet* a gentleman of sense, us'd to be very angry at the ruin of these stones, and prevented it as much as he could.

As to the stones that compos'd this avenue, they were of all shapes, sizes, and height that happen'd, altogether rude. Some we measur'd 6 feet thick, 16 in circumference. If of a flattish make, the broadest dimension was set in the line of the avenue, and the most slightly side of the stone inward. The founders were sensible, all the effect desired in the case, was their bulk and regular station. All the hill tops, especially the *Hakpen*, are adorn'd with barrows as we go along. When the avenue comes to the inclosures aforementioned of *West-Kennet*, it passes thro' three of them, crosses a little field lane, and the common road from *Marlborough* to *Bath*, just after the road makes a right angle descending from *Overton-hill*. We must note that we have been a good while ascending again. In this angle the *Roman*-road from *Marlborough* coming down the hill, enters the common road. This is the *via Badonica* aforementioned.

John

Part of the South Temple from the Central Obelisk 10 July 1743.





John Fowler, who kept the alehouse hard by, demolish'd many of these stones by burning. The alehouse (the *white hart*) and the walls about it, were built out of one stone.

As before, the avenue coming out of *Abury* town bended itself to the right, now 'tis easily enough discernible, that it makes a mighty curve to the left, the better to imitate the creature it's intended for.

Fit lapis, & servat serpentis imagine saxum.

Ovid. Met. XII.

Passing the *Roman* road, it traverses an angle of a pasture, and falls into the upper part of the same road again, and marches through two more pastures, all along the quickset hedge-side: so that the quick is planted in the very middle of it. Many of the stones are seen lying in their proper places, both in the pastures and in the road. These stones are all thrown down or reclining, and very large. We measur'd one by the style 12 feet long, 6 and a half broad, 3 and a half thick.

At the bottom of these pastures on the right, runs the virgin stream of *Kennet*, just parted from its fountain by *Silbury-hill*. One stone is still standing by a little green lane going down to the river. Now our avenue marches directly up the hill, across some plough'd fields, still by the hedge of the *Marlborough* road, where yet stands another stone belonging to it. Then we are brought to the very summit of the celebrated *Overton-hill*, properly the *Hakpen* or head of the snake, which is 7000 feet from the *vallum* of *Abury* town. 400 cubits, according to *Herodotus* II, was the *stadium* of the ancients, our furlong; a space that *Hercules* is said to run over at one breath. Had the side-interval of the stones of this avenue been the same throughout, 50 cubits, that repeated 100 times the number of the intervals, would produce 5000 cubits. But because, as I said, they lessen'd this interval proportionably, as they came to the neck of the snake, it amounts to 4000 cubits, which is ten *stadia*, an eastern mile in Dr. *Arbutnot's* tables, amounting to 7000 feet, as Mr. *Roger Gale* and I measur'd its whole length.

We may observe the proportion between the diameter of the great circle of *Abury* town, which was 800 cubits, two *stadia*, and the length of the avenue, which is five times the other. Observe farther, they carry'd the avenue up the side of the hill, so sloping as to make the ascent gradual and easy.

This *Overton-hill*, from time immemorial, the country-people have a high TAB. XX. notion of. It was (alas, it was!) a very few years ago, crown'd with a most beautiful temple of the Druids. They still call it the sanctuary. I doubt not but it was an *asylum* in Druid times; and the veneration for it has been handed down thro' all succession of times and people, as the name, and as several other particulars, that will occasionally be mention'd. It had suffer'd a good deal when I took that prospect of it, with great fidelity, anno 1723, which I give the reader in plate XXI. Then, about sixteen years ago, farmer *Green* TAB. XXI. aforemention'd took most of the stones away to his buildings at *Bekampton*; and in the year 1724 farmer *Griffin* plough'd half of it up. But the vacancy of every stone was most obvious, the hollows still left fresh; and that part of the two circles which I have drawn in the plate, was exactly as I have represented it. In the winter of that year the rest were all carry'd off, and the ground plough'd over.

The loss of this work I did not lament alone; but all the neighbours (except the person that gain'd the little dirty profit) were heartily griev'd for it. It had a beauty

a beauty that touch'd them far beyond those much greater circles in *Abury* town. The stones here were not large, set pretty close together, the proportions of them with the intervals, and the proportions between the two circles, all being taken at one view, under the eye, charm'd them. The great stones of the great circles at *Abury* were not by them discern'd to stand in circles, nor would they easily be persuaded of it. But these of the sanctuary they still talk of with great pleasure and regret.

This *Overton-hill*, whereon was the elegant temple we are speaking of, is a very pleasant place. 'Tis the southern end of that ridge call'd the *Hakpen*, broken off by the river *Kennet*. All the water that falls in that plain wherein the whole work of *Abury* stands, descends this way. It is a round knoll with a gentle declivity to the east, west, and south. The *Kennet*, as it were, licks its feet on all those sides. The whole hill has its name from this end.

To our name of *Hakpen* alludes *חכמים ochim* call'd *doleful creatures* in our translation, *Isaiah* xiii. 21. speaking of the desolation of *Babylon*, "Wild beasts of the desert shall lie there, and their houses shall be full of *ochim*, and owls shall dwell there, and satyrs shall dance there." St. *Jerom* translates it serpents. The *Arabians* call a serpent, *Haie*; and wood-serpents, *Hageshin*; and thence our *Hakpen*; *Pen* is head in *british*.

אכא acan in the *chaldee* signifies a serpent, and *bak* is no other than *snake*; the spirit in the pronunciation being naturally degenerated into a sibilation, as is often the case, and in this sibilating animal more easily. So *super* from *σπερ*, *sylva* from *σλη*, *sudor*, *σδωρ*. So our word *snap* comes from the *gallic* *happer*, a *snacot* fish from the *latin* *acus*, *aculeatus piscis*. And in *Yorkshire* they call snakes *bags*, and *bag-worms*. Vide *Fuller's Misc.* IV. 15.

The temple that stood here was intended for the head of the snake in the huge picture: and at a distance, when seen in perspective, it very aptly does it. It consisted of two concentric ovals, not much different from circles, their longest diameter being east and west. By the best intelligence I could obtain from the ruins of it, the outer circle was 80 and 90 cubits in diameter, the medium being 85, 146 feet. It consisted of 40 stones, whereof 18 remained, left by farmer *Green*; but 3 standing. The inner circle was 26 and 30 cubits diameter, equal to the interval between circle and circle. The stones were 18 in number, somewhat bigger than of the outer circle, but all carry'd off by *Green* afore said. Every body here remember both circles entire, and standing, except two or three fallen.

Mr. *Aubury*, in his manuscript notes printed with *Camden's Britannia*, mentions it, "a double circle of stones, four or five feet high, tho' many are now fallen down. The diameter of the outer circle 40 yards, and of the inner 15. He speaks of the avenue coming up to it, as likewise of our before-describ'd avenue, from *Abury* to *West-Kennet*, set with large stones. One side, he says, "is very nearly entire, the other side wants a great many." He did not see that 'tis but one avenue from *Abury* to *Overton-hill*, having no apprehension of the double curve it makes. And he erred in saying there was a circular ditch on *Overton-hill*.

The view here is extensive and beautiful. Down the river eastward we see *Marlborough*, and the whole course of the *Roman* road hence going along *Clatford-bottom*. We see a good way in the road to *Ambersbury*, and the gap of the *Wansdike*, where we pass thro'. Thence the *Wansdike* skims the edge of all the hill tops to *Runway-hill*. There we enter upon the view presented in

TAB. XXI. plate XXI. The *Roman* road runs upon the edge of the hill, on the right hand

A View of the South Temple July 15 1723.





hand of that plate, between the barrows there. It descends the hill, and runs to the left hand of *Silbury*, and close by it; and then up *Runway-hill*. Next we see *Oldbury* camp, over *West-Kennet* village. Then we may view the whole length of the avenue hence to *Abury*, and observe the two great curves it makes, to imitate the figure of a snake, as drawn in the ancient hieroglyphics. Coming from *Abury* town it curves to the right-hand or eastward, then winds as much to the west, till it ascends this *Overton-hill*, full east.

I observed the breadth of the avenue here is narrower than elsewhere, as being the neck of the snake. 'Tis 45 feet or 26 cubits, equal to the diameter of the inner circle here. And as it is narrower than elsewhere, they made the side-distance between stone and stone proportional, being two thirds of that in breadth. Mr. *Smith*, living here, inform'd me, that when he was a school-boy, the *Kennet* avenue was entire, from end to end. *Silbury-hill* answers the avenue directly, as it enters this temple, being full west hence. Here is a great number of barrows in sight from this place, two close by; and a little north-eastward that chain of barrows design'd in plate XXIX. the lower part, looking toward *Marlborough*. Human bones found in digging a little ditch by the temple, across some small barrows there, and where there were no barrows. Mr. *Aubury* says, sharp and form'd flints were found among them; arguments of great antiquity. They were of the lower class of *Britons*, that were not at the charge of a *tumulus*.

Thus we have conducted one half, the forepart of the snake, in this mighty TAB. XX. work, up to *Overton-hill*, where it repos'd its bulky head, and not long ago made a most beautiful appearance. I happen'd to frequent this place in the very point of time, when there was a possibility just left, of preserving the memory of it. In order to do it, I have laid down the groundplot thereof in plate XX. just as I found it for three years together, before it was demolish'd. I found that a line drawn between *Overton-mill* and the entrance of *Kennet* avenue in *Abury* town, is the ground-line of this avenue, from TAB. XXI. which it makes two vast curves contrary ways, to imitate the winding of a snake, and the hieroglyphic figures we see on *Egyptian* and other monuments. From *Overton-mill* is a most glorious prospect, overlooking the whole extent of *Abury* temple, and the sacred field it stands in, and beyond that, into *Gloucestershire* and *Somersetshire*.

*Explicat hinc tellus campos effusa patentes,
Vix oculo preendente modum* —

Lucan IV.

As we descend *Overton-hill* by the neck of the snake, we discern the main TAB. XXII. part of the track of this avenue between here and *Abury* town, and may observe its huge curves both ways. And when we are near entering *Abury* TAB. XVIII. town again, upon mounting the hill by the hedge-corner, at about eighteen intervals of stones from the *vallum*, you see a most advantageous prospect or approach to the temple, partly represented in plate XVIII. *Windmill-hill*, with its easy acclivity, fronting you directly, the northern end of *Hakpen* on the right and *Cberill-hill* on the left closing the horizon like scenes at a theater.

I observed many of these studied opportunities in this work, of introducing the ground and prospects, to render it more picture-like.

Pausanias in Bæotic. writes, that in the way from *Thebes* to *Glifas*, is a space fenc'd round with select stones, which the *Thebans* call the *snake's head*. And they tell a silly story about it, of a snake putting his head out of a hole

hole there, which *Tiresias* struck with his sword. Just by it, he says, is a hill call'd the *supreme*, and a temple to *Jupiter the supreme*, and the brook *Thermodon* runs under it.

Can we doubt but this was an ancient temple, like what we are describing? It was built by *Cadmus*, or some of his people, of whom we shall talk more in chapter XIV.

I conclude this account with a verse of the poet's, which I believe was upon a work of the very same nature, as we shall explain by and by.

*Quod caput antè fuit, summo est in monte cacumen,
Ossa lapis sunt ———* Ovid. Met. IV.

C H A P. VIII.

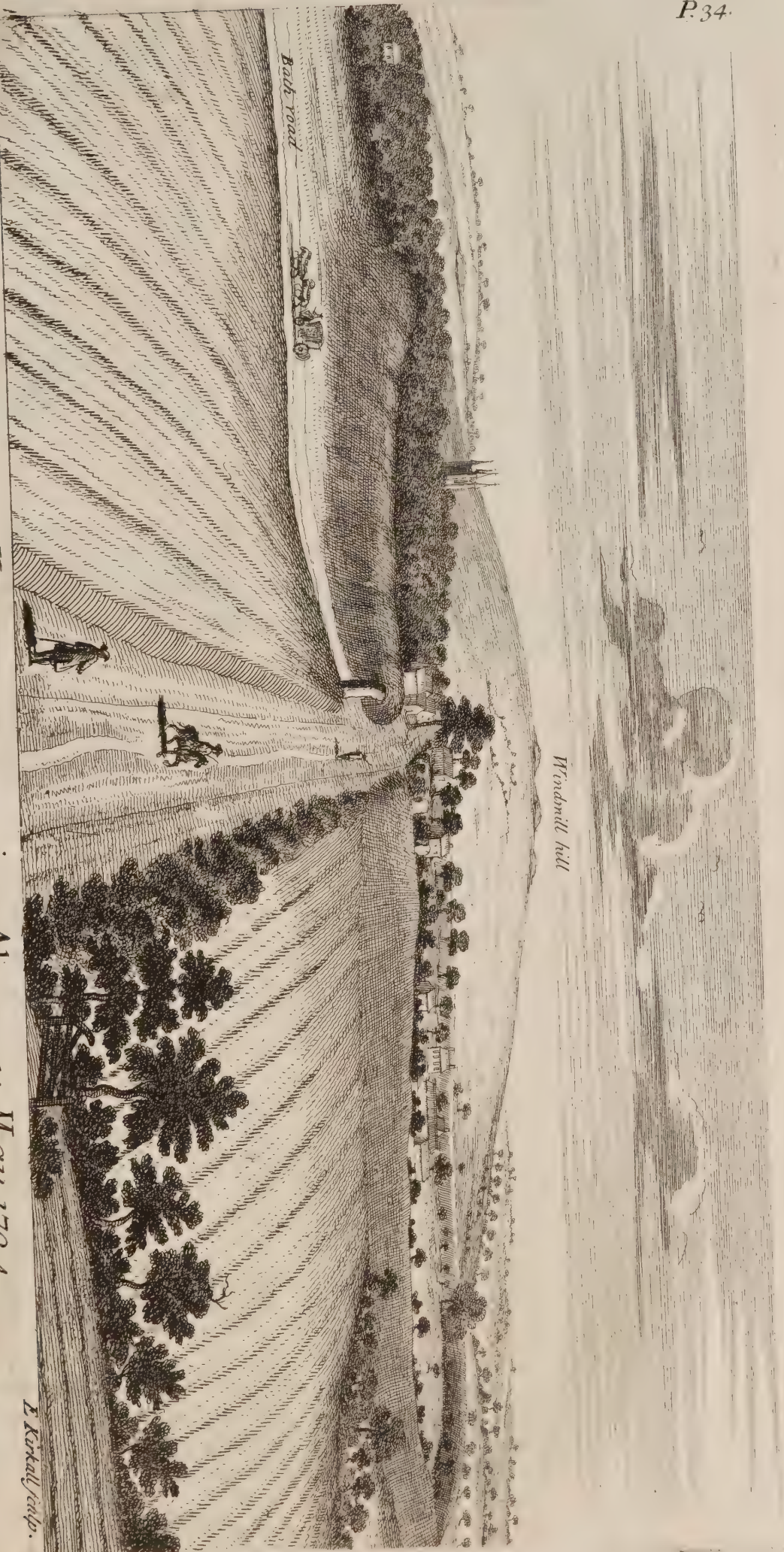
A description of the other great avenue from Bekamton, a mile off, which is the hinderpart of the snake, proceeding from the circle. The cove on the midway of it call'd Long-stones, or the Devil's coits. The avenue terminated in a valley. Some animal bones found in a stone, whence a conjecture concerning their age. Of the number of the stones. Solomon's temple compar'd with ours. The mechanicks of the Druids called magick. Of the effect of the weather upon the stones.

AFTER I had carefully laid down the plan of *Kennet* avenue, and not understanding the full purport of it; in the year 1722, I found out this other, extending itself above a mile from the town of *Abury*, by another direction. It goes toward the village of *Bekamton*, therefore I call it *Bekamton* avenue. 'Tis really the hinderpart of the hieroglyphic snake, which the Druids meant here to picture out, in this most portentous size.

TAB
XXIII.

The former avenue goes out of *Abury* town at the south-east point; this full west, at the interval of 25 stones, or a quadrant of the great circle from *Kennet* avenue, and proceeds by the south side of the churchyard. Two stones lie by the parsonage-gate, on the right hand. Those opposite to them on the left hand, in a pasture, were taken away 1702, as mark'd in the ground-plot of *Abury*. *Reuben Horsal* remembers three standing in the pasture. One now lies in the floor of the house in the churchyard. A little farther, one lies at the corner of the next house, on the right hand, by the lane turning off to the right, to the bridge. Another was broke in pieces to build that house with, anno 1714. Two more lie on the left hand, opposite. It then passes the beck, south of the bridge. Most of the stones hereabouts have been made use of about the bridge, and the causeway leading to it. A little spring arises at *Horship* north-west, and so runs by here to *Silbury-hill*, where the real head of the *Kennet* is. But sometimes by a sudden descent of rain coming from *Monkton* and *Broad-Hinton*, this is very deep. The picture here humours the reality so far, as this may be call'd the vent of the snake.

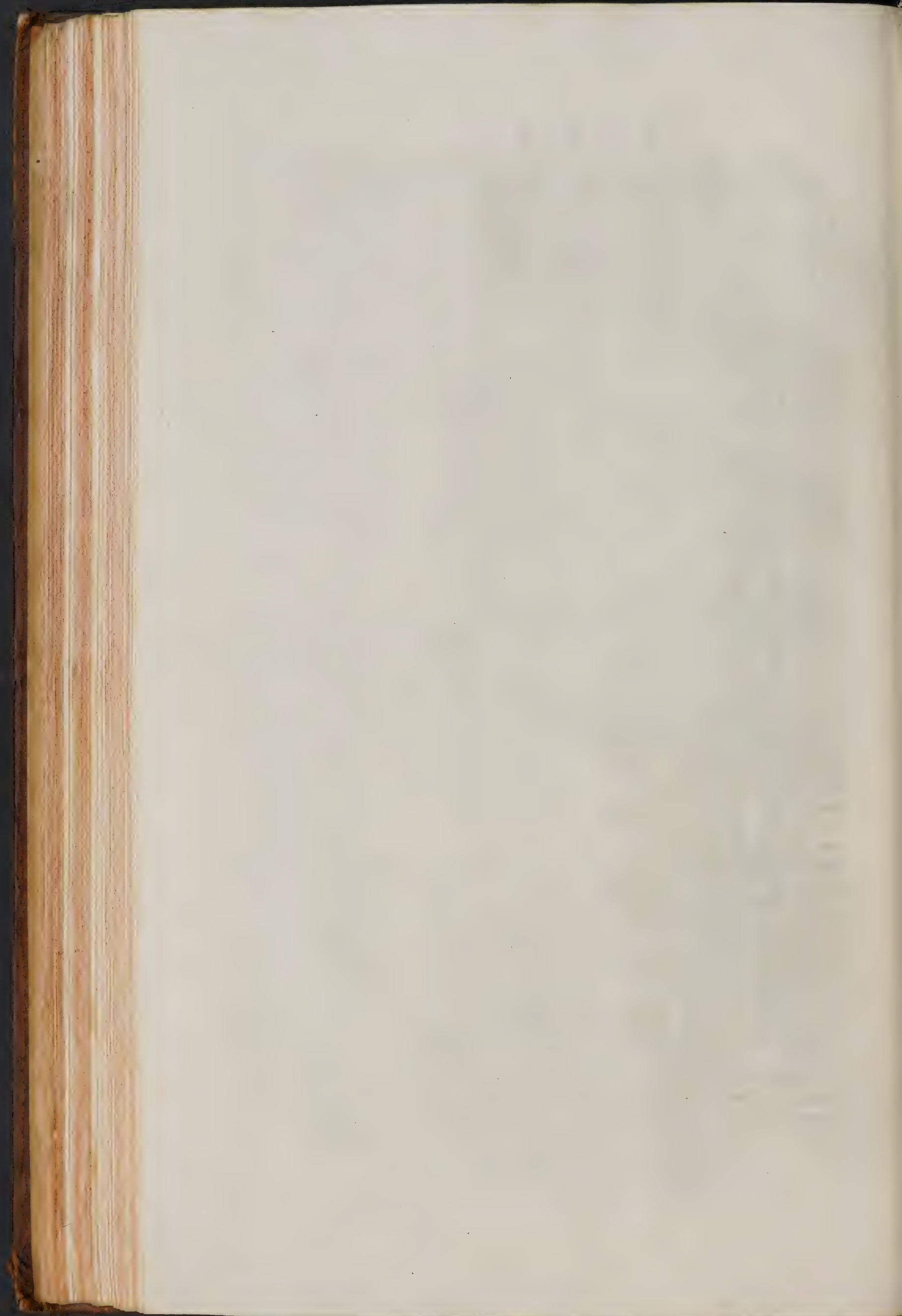
Now



Stately dith.

The Entrance of Kennet avenue into Abury 14. May 1724.

E. Kestell sculp.



Now the avenue passes along a lane to the left hand of the *Caln* road, by a stone house call'd *Goldsmiths-farm*, and so thro' farmer *Griffin's* yard, thro' one barn that stands across the avenue, then by another which stands on its direction. Two stones and their opposites still lie in the foundation; immediately after this, it enters the open plow'd fields; the *Caln* road running all this while north of it. If we look back and observe the bearings of *Abury* steeple, and other objects, a discerning eye finds, that it makes a great sweep or curve northwards. The avenue entering the open corn-fields, runs for some time by the hedge, on the right hand. When it has cross'd the way leading from *South-street*, we discern here and there the remains of it, in its road to *Longstone* cove. Farmer *Griffin* broke near 20 of the stones of this part of the avenue.

This *Longstone* cove, vulgarly call'd long stones, is properly a cove, as the old *Britons* call'd 'em, compos'd of three stones, like that most magnificent one we described, in the center of the northern temple at *Abury*; behind the inn. They are set upon the ark of a circle, regarding each other with an obtuse angle. This is set on the north side of the avenue; one of the stones of that side makes the back of the cove. This is the only particularity in which this avenue differs from the former. I take it to be chiefly a judicious affectation of variety, and serv'd as a *facellum* or *proseucha* to the neighbourhood on ordinary days of devotion, viz. the sabbath-days. For if the Druids came hither in *Abraham's* time, and were disciples of his, as it appears to me; we cannot doubt of their observance of the sabbath. It stands on the midway of the length of the avenue, being the fiftieth stone. This opens to the south-east, as that of the northern temple to the north-east. 'Tis placed upon an eminence, the highest ground which the avenue passes over: these are call'd *Longstone*-fields from it. You have a good prospect hence, seeing *Abury* toward which the ground descends to the brook: *Overton-hill*, *Silbury*, *Bekampton*; and a fine country all around. Many stones by the way are just buried under the surface of the earth. Many lie in the balks and meres, and many fragments are remov'd, to make boundaries for the fields; but more whole ones have been burnt to build withal, within every body's memory. One stone still remains standing, near *Longstone* cove.

Longstone cove, because standing in the open fields, between the *Caln* road and that to the *Bath*, is more talk'd of by the people of this country, than the larger, and more numerous in *Abury* town. Dr. *Musgrave* mentions it in his *Belgium Britannicum*, page 44. and in his map thereof.

Mr. *Aubry* in his manuscript observations publish'd with Mr. *Camden's* *Britannia*, speaks of them by the name of the *Devil's coits*. Three huge stones then standing. It was really a grand and noble work. The stone left standing, is 16 feet high, as many broad $3\frac{1}{2}$ thick. The back stone is fallen flat on the ground, of like dimension.

—— annis sœvit sublapsa vetustas:
Fertur in abruptum magnus mons ——

Virg. *Æn.* 12.

The other was carried off by that destroyer *Richard Fowler*, together with many more, but seven years ago (when I was there.) The people that saw it broken in pieces by fire, assured me there were perfect flints in its composition and bones. And I verily believe I saw a piece of this same stone
in

in a garden-wall of the little alehouse below in *Bekamton*-road, which had evidently a bone in it. Whence probably we may conclude, that these stones were form'd by nature since *Noah's* deluge, and these bones are of an antediluvian animal, which casually fell into the petrifying matter. They told me the stone contain'd 20 good loads, that the bones were in the middle of the stone, and as hard as the stone. That stone now standing, was the right hand or eastern jamb of the cove.

A little way hence is a bit of heath-ground, but the plough will soon have devoured it. Here remains a great barrow, call'd *Longstone long barrow*; and from hence we see innumerable more barrows. The avenue continu'd its journey by the corn fields. Three stones lie still by the field-road coming from *South-street* to the *Caln*-road. Mr. *Alexander* told me he remember'd several stones standing by the parting of the roads under *Bekamton*, demolish'd by *Richard Fowler*. Then it descends by the road to *Cberill*, 'till it comes to the *Bath*-road, close by the *Roman*-road, and there in the low valley it terminates, near a fine group of barrows, under *Cberill-hill*, in the way to *Oldbury-camp*; this is west of *Bekamton*-village. This point facing that group of barrows and looking up the hill is a most solemn and awful place; a descent all the way from *Longstone* cove, and directed to a descent, a great way further, down the *Bath*-road, where no less than five valleys meet. And in this very point only you can see the temple on *Overton-hill*, on the south side of *Silbury-hill*.

Here I am sufficiently satisfied this avenue terminated, at the like distance from *Abury*-town, as *Overton-hill* was, in the former avenue; 100 stones on a side, 4000 cubits in length; ten *stadia* or the eastern mile. Several stones are left disperfedly on banks and meres of the lands. One great stone belonging to this end of the avenue, lies buried almost under ground, in the plow'd land between the barrow west of *Longstone* long barrow, and the last hedge in the town of *Bekamton*. *Richard Fowler* shew'd me the ground here, whence he took several stones and demolish'd them. I am equally satisfied there was no temple or circle of stones at this end of it. 1. Because it would be absurd in drawing. The head of the snake was aptly represented by that double circle on *Overton-hill*: but this place, the tail of the snake, admitted no such thing, and I doubt not but it grew narrower and narrower as before we observed, of the neck of the snake. 2. Here is not the least report of such a thing among the country people. It would most assuredly have been well known, because every stone was demolish'd within memory, when I was there. I cannot doubt but many have suffered since; and I have had very disagreeable accounts thereof sent to me. I apprehend this end of the avenue drew narrower in imitation of the tail of a snake, and that one stone stood in the middle of the end, by way of close. This I infer from the manner of the end of that avenue of the Druid temple at *Classernefs*; which I take to be the tail of a snake. Of which hereafter.

For a more mathematical determination of this end of the avenue, see Chap. X. at the end.

The avenue took another circular sweep of a contrary manner, as it descended from *Longstone* cove, bending southward.

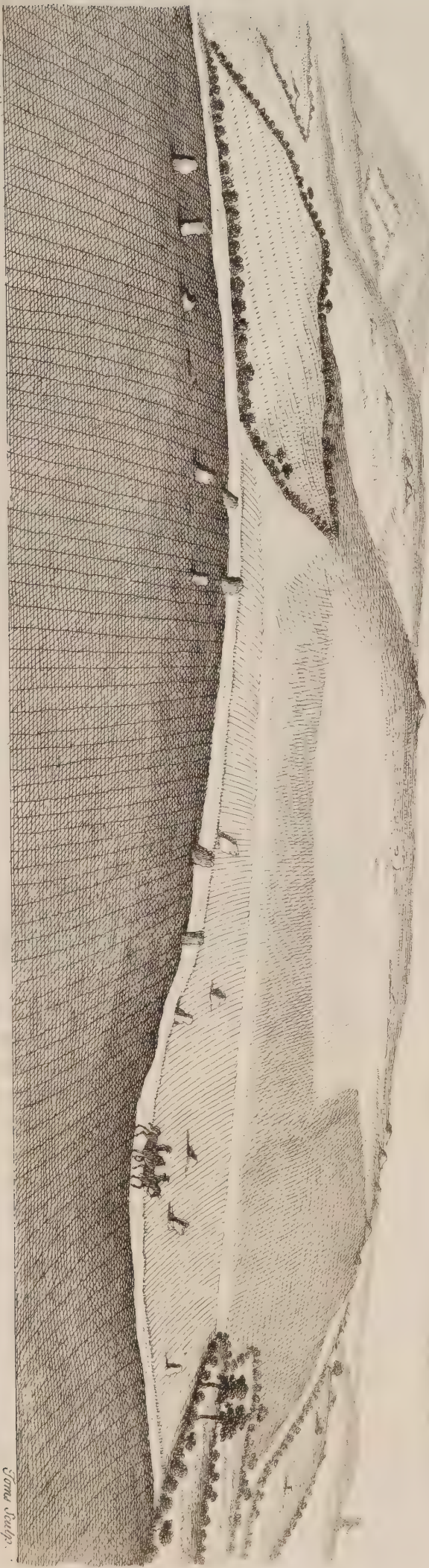
——— *pars cætera campum*

Ponè legit, sinuatque immensa volumine terga.

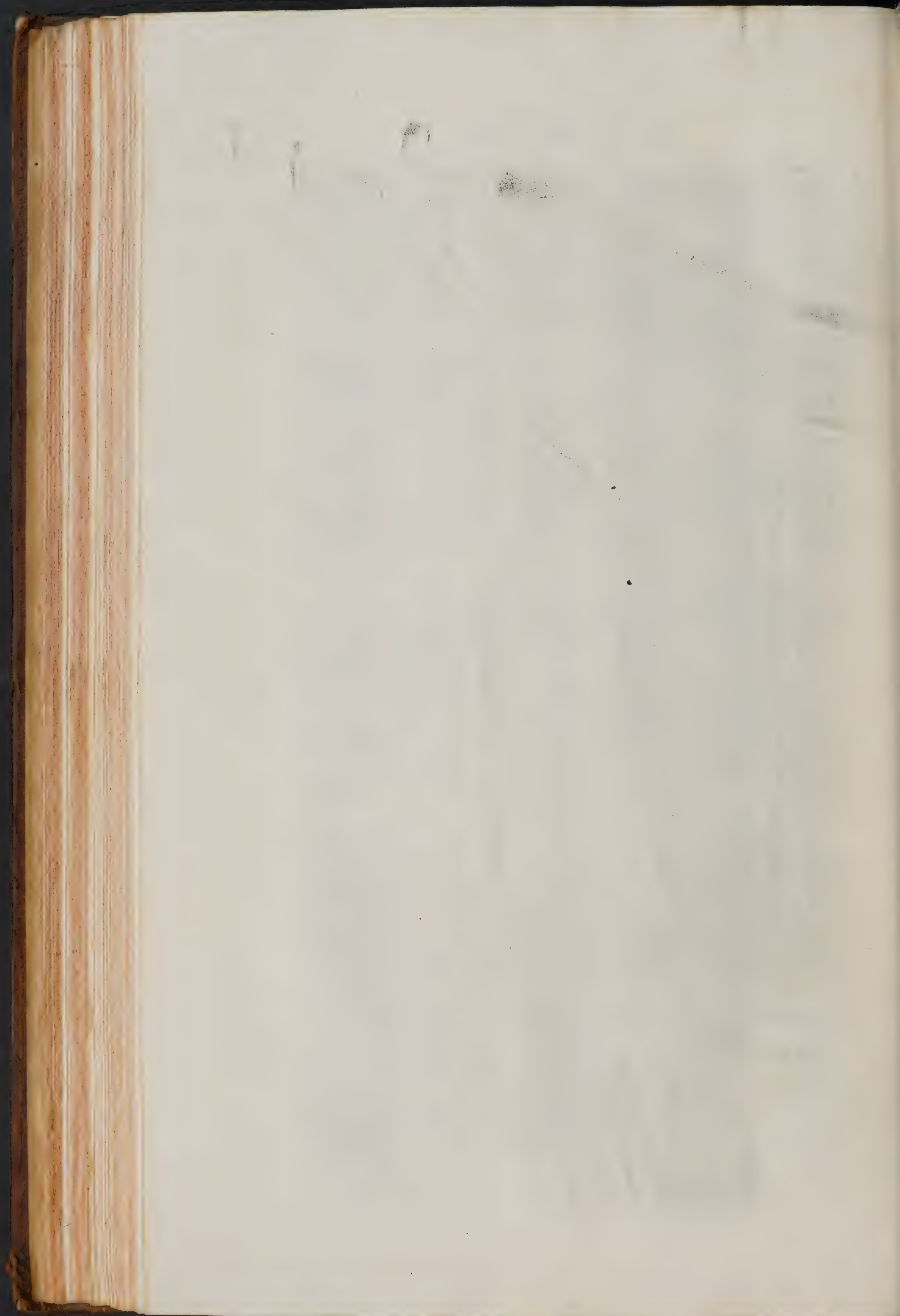
as *Virgil* writes of this creature, *Æneid* II.

And

The Haypen, hill



Continuation of Kennet avenue 24. May 1724.



And it went over variety of elevations and depreffures, as the other of *Kennet* avenue; but that terminated on a hill, as this in a valley. With great judgment, they thus laid out the ground, to make the whole more picture-like.

Bekamton-village lies very low, at the bottom of a valley fubject to inundations, and the ground is springy: they can't make cellars there: whereas *Abury* is very dry, and their wells deep.

There are many barrows on the fouth downs, between *St. Anne's-hill* and *Bekamton*, which chiefly regard this avenue. Many as we go up to the *Roman* camp of *Oldbury*, and in *Yatesbury*-field. And pretty near the termination, in the valley of *Bekamton* under *Cherill-hill*, is a group or line of half a fcore of very different forms, which make a pretty appearance. So the valley along the prefent road from *Bekamton* to the *Devizes* and *Bath*, is full of barrows on both fides; all regarding this part of the facred work, the tail of the fnake.

I am confident, the reader by this time has conceiv'd a juft notion of this wonderful work, which we have defcrib'd with as much brevity as poffible; and at the fame time he will resent its fate, that a few miserable farmers fhould, within the fpace of 20 years, deftroy this the nobleft monument, which is probably on the face of the globe; which has flood fo many ages, and was made to ftand as many more. The grandeur of the work has render'd it altogether unneceffary to add any heightning, or any flourifhes. I leave it as an out-line of the moft mafterly hand, a picture that requires no colouring.

Concerning the forms of the religious performances here, I can fay but little, more than that I fee nothing, but what appears to be in the ancient patriarchal mode, before cover'd temples were introduc'd in the world; the æra of which time, I am fully convinc'd, was that of the *Mofaick* tabernacle. We may well affert this to be ancients than that time; as the largeft, fo probably one of the moft ancient in the *Britannic* ifles. The *Druids* were tempted to make this work here, by the appearance of the ftones on the downs, on the other fide of *Hakpen-hill*, call'd the gray weathers. Finding the ground all overspread with thefe enormous mafles, they had no difficulty in refolving, and they made none in putting their refolution in execution; in conveying 650 of the choicelt of them, to make this notable temple. Thus we caft up the number.

The outer circle of <i>Abury</i> town	100
The outer circle of the northern temple	030
The inner circle	012
The cove	003
The outer circle of the fouthern temple	030
The inner circle	012
The ambre or central obelifc	001
The ring ftone	001
The avenue of <i>Kennet</i>	200
The outer circle of <i>Hakpen</i>	040
The inner	018
The avenue of <i>Bekamton</i>	200
<i>Longftone</i> cove jambs	002
The inclofing ftone of the ferpent's tail	001
	650

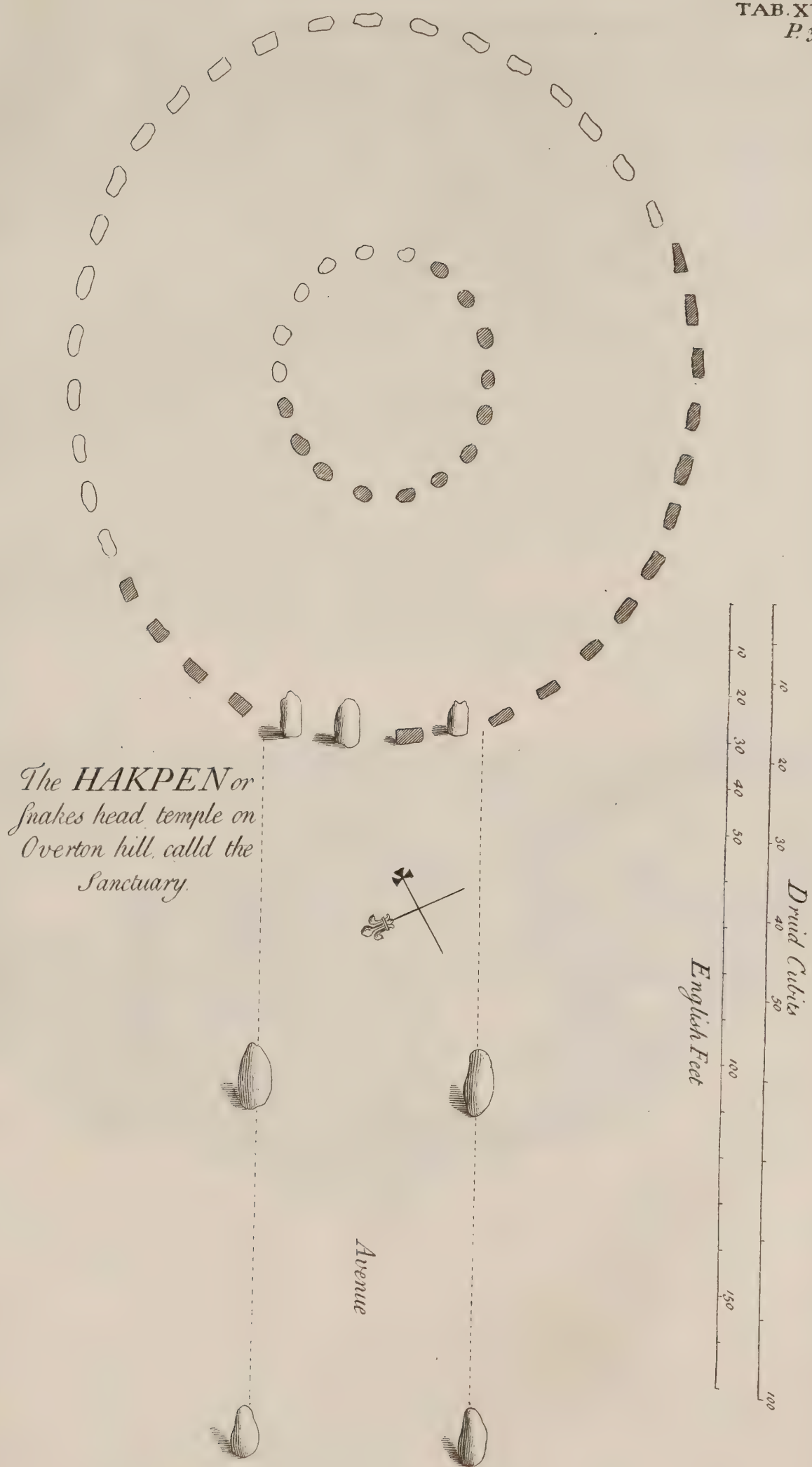
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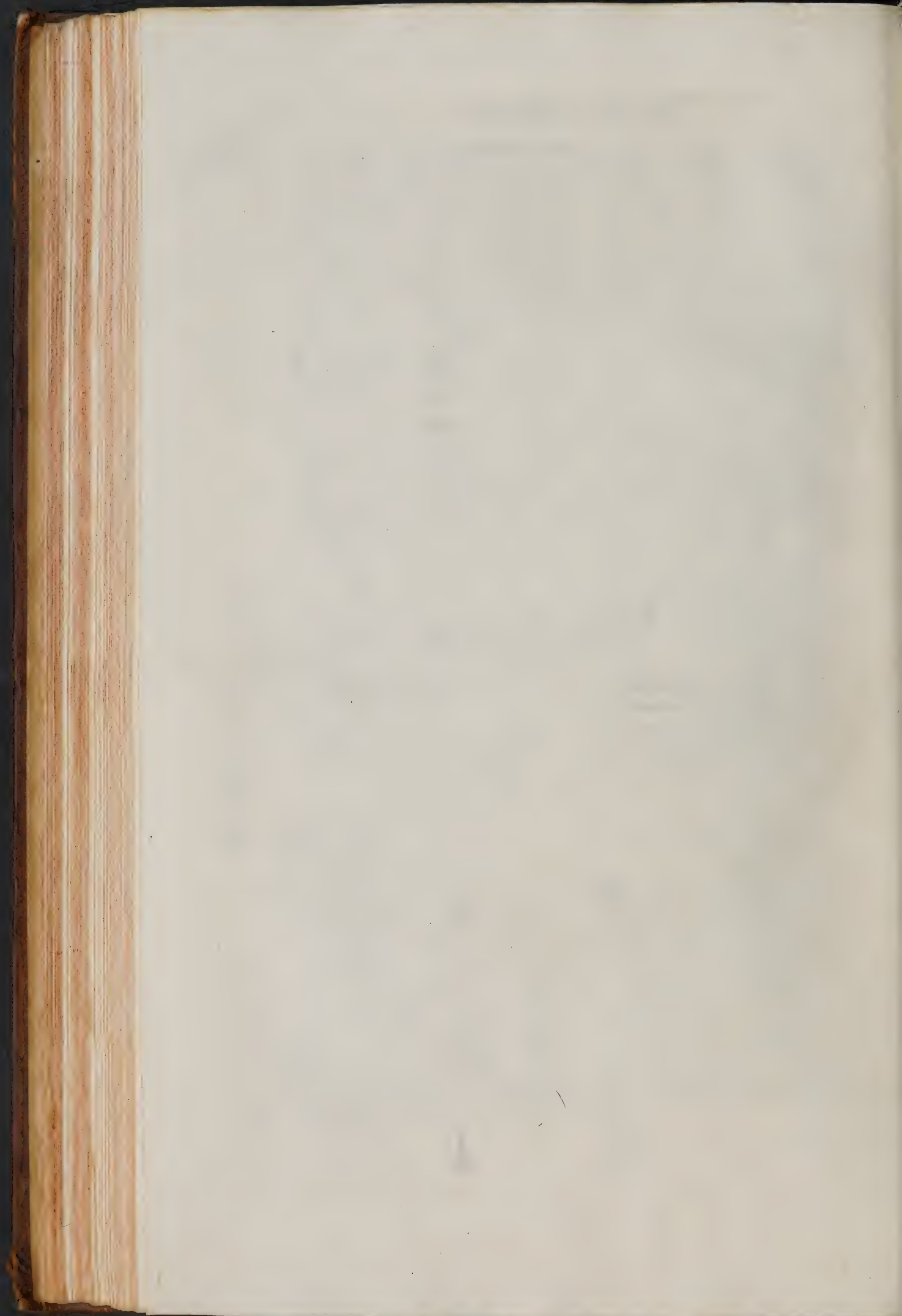
The square of *Solomon's* temple was 700 cubits; the diameter of *Abury* is 800. But *Abury*, in square content, is to *Solomon's* temple as 50 to 49. If we take into the account the *vallum* of *Abury*, we find this would hold incomparably more people than the other, as spectators or assistants. An hundred oxen in sacrifice was an hecatomb. Twenty two thousand were offered by *Solomon* at the dedication, beside other animals. Three times in the year the whole nation of *Israel* assembled there, to pay their devotions and sacrifices, the aboriginal covenant made between god and man, in order to obtain favour and pardon. For ought we know, there might be as many here, and on the same account. I believe their most common times of these extraordinary religious meetings were on the four quarters of the year, the equinoxes and solstices.

We may well wonder how these people could bring together so many of these great stones, and set them up so exactly. The stones they had not far to fetch, only from the other side of the *Hakpen*, from the gray weathers. Their vicinity, their lying on the surface of the ground, the soil here being solid chalk, was the great inducement for the Druids, in these most early ages, to build this temple. The manner of their mechanics, which undoubtedly was very simple, must be equally surprizing. I apprehend, they brought the stones upon strong carriages, and drew them by men. For even in *Cæsar's* time, there was an infinite multitude of people. Their manner of raising the stones seems to have been with tall trees, us'd for leavers, and no doubt very artfully apply'd. The method of fixing these enormous blocks of stone was, to dig a hole in the solid chalk, and ram the foundation of it in, with lesser stones, flints, and coggles, very artfully. They are not let in above two feet and a half deep. And the country being all a solid bed of chalk, was another reason why here, as at *Stonehenge*, they chose it for this extraordinary building. The conducting and rightly managing an immense number of hands, the providing for their maintenance, was a matter of wisdom and great authority. The marvellous effect produced, might well establish the glory of the Druids of *Britain*, which echoed across the ocean, and very much favour'd the opinion mankind had conceiv'd of their practising magick. For magick is nothing else but the science that teaches us to perform wonderful and surprizing things, in the later acceptance of the word. And in very many ages after the Druid times, mankind had the same notion, and the vulgar have to this day, concerning these works. And most probably from them sprung the character, which *Pliny* gives of our *british* Druids practising magic, and being so great proficient therein, as to equal the *persian* and *chaldean magi*, "so that one would even think, says he, the " Druids had taught it them.

I judge it much more probable, the Druids learn'd it from them, at least they both derive it from the same original fountain. And whatever they might practise of real magic, the notion of mankind concerning them, receiv'd strength from the name *magi*, which they might bring with them from the east. *Magus* there originally signifies no more than a *priest*, or person who officiates in sacreds. The word comes from *maaghim meditabundi*, people of a contemplative, retir'd life; whom more commonly in the west, they call'd Druids. I am not dubious in thinking the times we are talking of, when this temple of *Abury* was built, are of the extreme antiquity, near that of *Abraham*. I was very often on the spot, furnished with what I thought a convincing argument, from considering the wear of the weather, what effect it had upon these stones of a very firm texture, a kind of gray marble. And thus my reasoning was founded.

I had





I had sufficient opportunity of comparing the effect of the weather upon the stones here, and upon those at *Stonehenge*. For some years together, I went from one to the other directly, staying a fortnight or more at each place to make my observations. Nothing is more manifest, than that the stones of *Stonehenge* have been chizel'd, some quite round, some on three sides, easily to be distinguish'd. The stones of *Abury* are absolutely untouch'd of tool. No doubt, at that time of day, the aboriginal patriarchal method from the foundation of the world was observ'd, not to admit a tool upon them. Even when *Solomon's* temple was built, tho' the stones were all carv'd with great art, yet that was done before they were brought to the building; for no ax or hammer was heard thereon. The like, probably, may be said of *Stonehenge*.

It seems likely, that when *Stonehenge* was built, the Druids had some notice from *phaenician* traders, of the nature of *Solomon's* temple; therefore they made their impost work, as some kind of advance, toward a cover'd temple, and likewise chizel'd their stones in compliance thereto. By using the best of my judgment, in comparing the effect of the weather upon *Stonehenge* and *Abury*, I could easily induce myself to think that *Abury* was as old again. For in some places there were cavities a yard long, corroded by time, and on those sides that originally lay on the ground, which, if they had not been expos'd to the weather, by being set upright, would have been smooth. Several other persons of good judgment have been of the same sentiment.



Of the barrows or sepulchral tumuli about Abury, very numerous here, as having for ages been a metropolitical temple. The several kinds of them, conjecturally distinguished. Royal barrows of old and later fashions. Druids barrows. Arch-druids or long barrows. Silbury much the largest barrow about Abury, and perhaps in the world. The temple built, seemingly, on account of this barrow. The sacred character as a prophylactic to the ashes of the dead. The Druids taught the resurrection of the body as well as soul. The great king dug up, who was interred at top. His most ancient bridle found with the corps, in possession of the author. The british chariots an oriental usage. A conjecture of the name of this king, Cunedha, who lived at Marlborough. Of the fountain of the Kennet hard by, taking its name from him. The dimension of Silbury-hill, its solid content. A demonstration of the Roman road made since Silbury-hill. A conjecture concerning the time of year when this prince died. The anniversaries of the ancients at the tombs of the dead. What has been found in other barrows here. Beads of amber, and other matter, as glass, earth, &c. A flat gold ring, spear-heads, a bit of gold. Another demonstration of the Roman road being later than these works. An entire urn which the author dug up. A double circle of stones at Winterburn-basset. Pyriform barrows. Of long barrows or arch-druids. Very large ones here, above 300 foot long. Some set round with stones. Some with great stoneworks at the end.

SO many ages as *Abury* was the great cathedral, the chief metropolitical or patriarchal temple of the island, no wonder there are an infinite number of these barrows about it. Great princes, and men within a considerable tract of country round here, would naturally choose to leave their mortal remains in this sacred ground, more peculiarly under the divine regard. Every hill-top within view of the place is sure to be crown'd with them. As at *Stonehenge*, so here, there are great varieties of them, which no doubt, originally, had their distinctions of the quality and profession of the person interr'd. In the additions to Mr. *Camden's Wiltshire*, several sorts of them are mention'd.

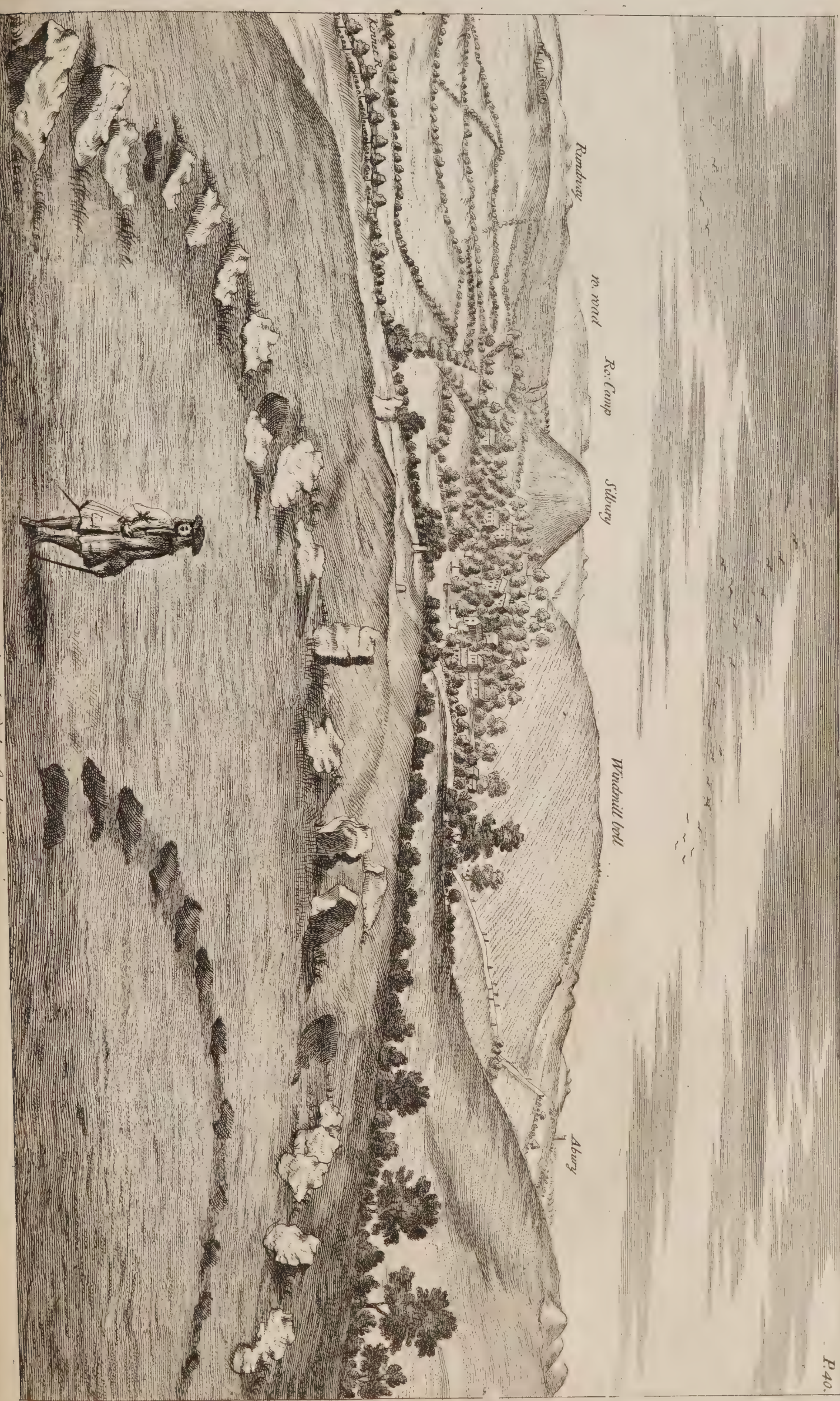
1. Small circular trenches, with very little elevation in the middle. These are what I call (for distinction-sake) Druid barrows. An eminent one I have given plate XXII, on the *Hakpen* hill, overlooking *Kennet* avenue.

2. Ordinary

Prospect of the Temple on Overton Hill. 8 July 1723.

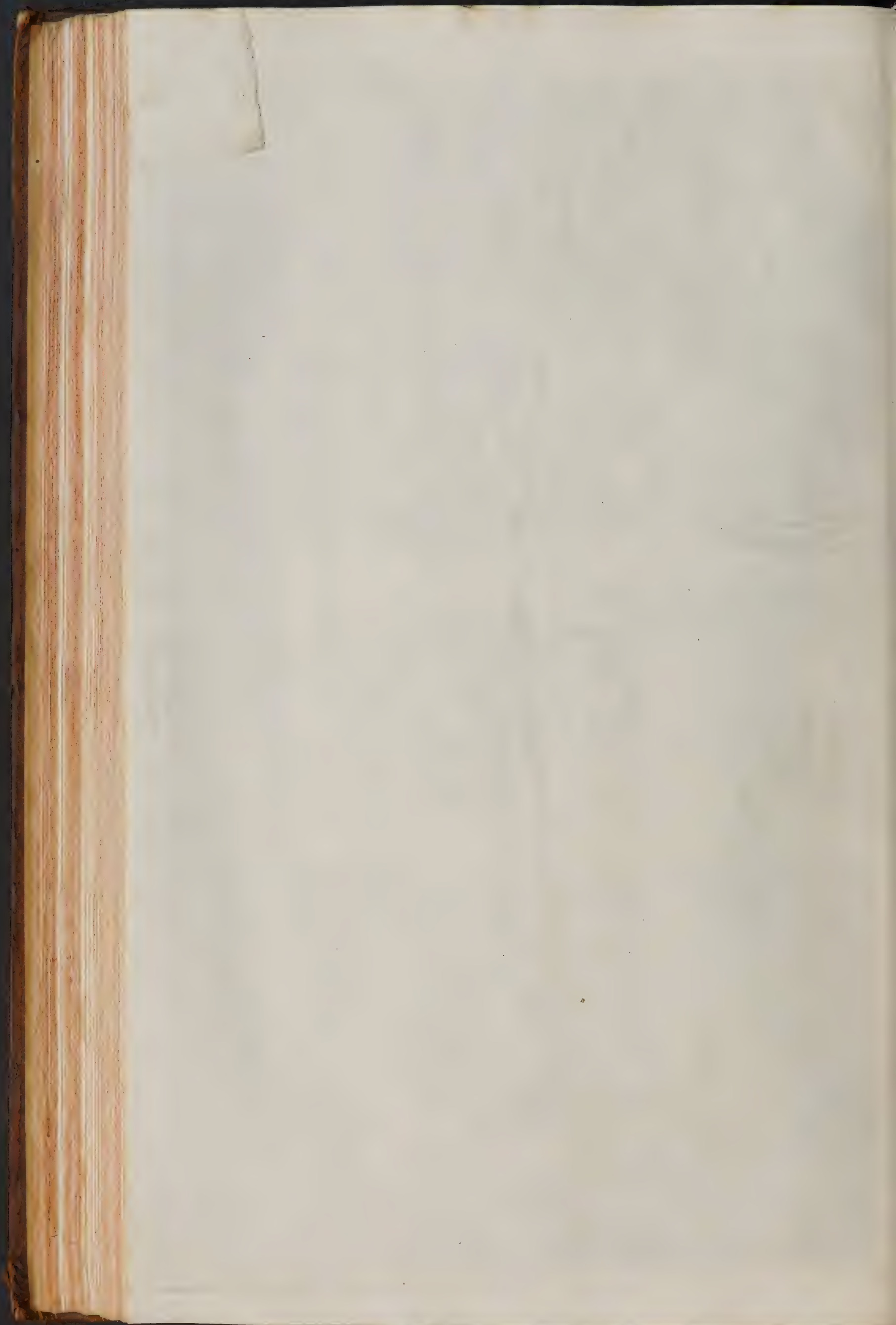
TAB. XXI.

P. 40.



The Habern. or head of the Snake. in ruins.

Shuteley d.



2. Ordinary barrows, meaning plain round ones, common all over *England*. Some may be *roman*, or *saxon*, or *danish*, as well as *british*.

3. Barrows with ditches round them. These are commonly such as I esteem royal, of the newest fashion among the old *Britons*; generally of an elegantly turn'd bell-form. These two last sort I call king-barrows.

4. Large oblong barrows, some with trenches round them, others without. These I call, for method sake, archdruids barrows. Several of 'em near *Abury* and *Stonehenge*. And sometimes we find 'em in other places about the kingdom. A druid celt was found in that north of *Stonehenge*, which induc'd me to give them the title. I shall speak a little concerning them in the method mention'd, as they are observable about *Abury*; but we ought to begin with *Silbury*, which, says our right reverend and learned author, is the largest barrow in the county, and perhaps in all *England*.

Silbury indeed is a most astonishing collection of earth, artificially rais'd; worthy of *Abury*, worthy of the king who was the royal founder of *Abury*, as we may very plausibly affirm. By considering the picture of *Abury* temple, we may discern, that as this immense body of earth was rais'd for the sake of the interment of this great prince, whoever he was: so the temple of *Abury* was made for the sake of this *tumulus*; and then I have no scruple to affirm, 'tis the most magnificent *mausoleum* in the world, without excepting the *Egyptian* pyramids.

Silbury stands exactly south of *Abury*, and exactly between the two extre-^{T A B.}mities of the two avenues, the head and tail of the snake. The work of^{XXVI.}*Abury*, which is the circle, and the two avenues which represent the snake transmitted thro' it, are the great *hierogrammaton*, or sacred prophylactic character of the divine mind, which is to protect the *depositum* of the prince here interr'd. The *Egyptians*, for the very same reason, frequently pictur'd the same hieroglyphic upon the breast of their mummies, as particularly on that in my lord *Sandwich's* collection; and very frequently on the top and summit of *Egyptian* obelisks, this picture of the serpent and circle is seen; and upon an infinity of their monuments. In the very same manner this huge snake and circle, made of stones, hangs, as it were, brooding over *Silbury-hill*, in order to bring again to a new life the person there buried. For our Druids taught the expectation of a future life, both soul and body, with greatest care, and made it no less than a certainty.

————— *vobis auctoribus umbræ*
Non tacitas Erebi sedes, Ditisque profundæ
Pallida regna petunt; regit idem spiritus artus
Orbe alio —————

Sings *Lucan. Pharf. I.*

Here might be said, with the same poet,

Et regis cineres extructo monte quiescunt.

Lucan.

'Till in the month of *March*, 1723, Mr. *Halford* order'd some trees to be planted on this hill, in the middle of the noble plain or *area* at top, which is 60 cubits diameter. The workmen dug up the body of the great king there buried in the center, very little below the surface. The bones extremely rotten, so that they crumbled them in pieces with their fingers. The soil was altogether chalk, dug from the side of the hill below, of which

T A B.
XXXVI.

the whole barrow is made. Six weeks after, I came luckily to rescue a great curiosity which they took up there; an iron chain, as they called it, which I bought of *John Fowler*, one of the workmen: it was the bridle buried along with this monarch, being only a solid body of rust. I immerg'd it in limner's drying oil, and dry'd it carefully, keeping it ever since very dry. It is now as fair and entire as when the workmen took it up. I have given a sketch of it in plate XXXVI. There were deers horns, an iron knife with a bone handle too, all excessively rotten, taken up along with it.

Pausanias, in *Eliacis*, writes, how in his time, a *roman* senator conquer'd at the *olympic* games. He had a mind to leave a monument of his victory, being a brazen statue with an inscription. Digging for the foundation, just by the pillar of *Oenomaus*, they took up fragments of a shield, a bridle and *armilla*, which he saw.

Our bridle belong'd to the harness of a *british* chariot, and brings into our thoughts the horses and chariots of *Egypt*, mention'd in earliest days. The *Tyrian Hercules*, who, I suppose, might bring the first oriental colony hither, was a king in *Egypt*. In scripture, when *Joseph* was prime minister there, we find chariots frequently mention'd, both for civil and military use. In *Josbua's* time, xvii. 16, 18. the *Canaanites*, *Rephaim* or giants, (*Titans*) and *Perizzites* had them. So the *Philistines*. Our ancestors the *Britons* coming both from *Egypt* and *Canaan*, brought hither the use of chariots; and they remain'd, in a manner, singular and proper to our island, to the time that the *romans* peopled it. And it was fashionable for the *romans* at *Rome*, in the height of their luxury, to have *british* chariots, as we now *berlins*, *landaous*, and the like.

Esseda cælati siste Britanna jugis.

T A B.
XXVII.

Philostratus, vit. sophist. xxv. *Polemon*, remarks the enameling and ornament of *phrygian* and *celtic* bridles, as being very curiously wrought. Ours is perfectly plain and rude; an argument of its great antiquity.

Silbury is the name of the hill given by our *saxon* ancestors, meaning the great or marvellous hill. So *Silchester*, the *Vindoma* of the *Romans*, means the great *Chester*. It cannot help us to the name of the monarch there buried. When I consider this hill standing at the fountain of the *Kennet Cunetio*, still call'd *Cunnet* by the country people, and that among the most ancient *Britons* the name of *Cunedba* is very famous, that they talk much of a great king of this name, it would tempt one to conjecture, this is the very man. This conjecture receives some strength from what my old friend Mr. *Baxter* writes about *Cunetio* or *Marlborough*, which the river first visits. He thinks it had its name from a famous king, *Cunedba*, who lived at *Marlborough*, called *Kynydd Kynüidion*, which we may english, *Cunedba* of *Marlborough*, which name is mention'd in the ancient *british* genealogies before the grandfather of king *Arthur*; tho' we scarce imagine their genealogies can truly reach the founder we are thinking of. But *Cyngetorix*, a king in *Britain*, who fought *Julius Cæsar*, and *Cunobelin*, king of the island in *Augustus's* time, may be descendants of this man, at least their names have some relation. And in *Cæsar's Comment.* B. G. VII. *Conetodunus* a *gaulish* prince, is the same name.

We may remember too, that *Merlin* the magician, who is said to have made *Stonehenge* by his magic, is affirm'd to have been buried at *Marlborough*. Mr. *Camden* recites it from *Alexander Neckam*. Doubtless *Stonehenge*, much more

DESCRIBED.

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more *Abury*, are incomparably older than *Merlin's* time. But the oldest reports we can expect to have of these affairs, must be from the *Britons*, the oldest inhabitants left. And 'tis natural for them to affix old traditions vastly

TAB. XX.



Prospect of Kennet Avenue from the Druids tumulus on Halkpen hill. May 15. 1724.

It seems no difficult matter to point out the time of the year when this great prince died, who is here interr'd, viz. about the beginning of our present *April*. I gather it from this circumstance. The country people have an anniversary meeting on the top of *Silbury-hill* on every *palm-sunday*, when they make merry with cakes, figs, sugar, and water fetch'd from the *swallow-head*,

or

the whole barrow is made. Six weeks after, I came luckily to rescue a great curiosity which they took up there; an iron chain, as they called it, which I bought of *John Fowler*, one of the workmen: it was the bridle buried along with this monarch, being only a solid body of rust. I immerg'd it in limbeck.

B. G. VII. *Conetodunus* a *gaulish* prince, is the same name. *ment.*

We may remember too, that *Merlin* the magician, who is said to have made *Stonehenge* by his magic, is affirm'd to have been buried at *Marlborough*. Mr. *Camden* recites it from *Alexander Neckam*. Doubtless *Stonehenge*, much more

more *Abury*, are incomparably older than *Merlin's* time. But the oldest reports we can expect to have of these affairs, must be from the *Britons*, the oldest inhabitants left. And 'tis natural for them to affix old traditions vastly beyond their knowledge, to the last famous persons they have any account of; so that we may well judge some truths are generally latent in these old reports. It is likely our king *Kunedba* lived at *Marlborough*, was buried in *Silbury*, was the founder of *Abury*. And the archdruid, who with him was the projector and executor of the stupendous work of *Abury*, was buried at *Marlborough*. For *Marlborough* is in sight of that part of the temple which is the *Hakpen*, or snake's head, on *Overton-hill*.

Strabo writes in XII, that there is a *tumulus* of king *Marfyas*, where he was buried, at the head of the river *Marfyas*. This seems to be an exact parallel case with ours, and that the river preserves the name of the king to this day, from whom it had its name. *Pausanias Bæot.* writes, the tomb of *Asphodicius* is at the spring-head of the river *Oedipodias*. And *Tiresias's* sepulchre is by the fountain *Telphussa*. And the like of very many more.

The person that projected the forming this vast body of earth, *Silbury-hill*, had a head as well as hands, and well chose his ground, well contriv'd how to execute his purpose. He pitch'd upon the foot of the chalk hill, by the fountain of the *Kennet*, in the very meridian line of *Abury*. The bottom of the hill is natural earth, and beyond the verge of its circumference at bottom, they dug the earth of the hill away to the level of the adjacent meadow, in order to furnish materials for the artificial part of the hill, leaving as it were an isthmus, or neck of original land. Further, to render this artificial part more detach'd from the natural, they dug a deep trench on the land-side, in the middle of the isthmus, but left two bridges, as it were, or passages up to the hill. By this means the ascent for the multitude employ'd, was render'd more easy, for the natural hill was as a half-pause or resting-place for them.

The diameter of *Silbury-hill* at top is 105 feet, the same as *Stonebenge*. At bottom 'tis somewhat more than 500 feet, in reality 300 cubits, as at top 60 cubits. 100 cubits its exact perpendicular altitude. They that have seen the circumference of *Stonebenge*, will admire that such an *area* should be carried up 170 feet perpendicular, with a sufficient base to support it: and they that consider the geometry of this barrow, as I have drawn it in plate XXVIII, will be equally pleas'd with the natural and easy proportion of it. But without actually seeing it, we can scarce have a full idea of it. The solids contents of it amount to 13558809 cubic feet. Some people have thought it would cost 20000*l.* to make such a hill.

Some old people remember king *Charles II*, the duke of *York*, and duke of *Monmouth* riding up it. The *Roman* way, *via Badonica*, coming from *Overton-hill* to *Runway-hill*, should have pass'd directly thro' *Silbury-hill*; wherefore they curv'd a little southward to avoid it, and it runs close by the isthmus of the hill, then thro' the fields of *Bekamton*. This shews *Silbury-hill* was ancients than the *Roman* road. They have lately fenc'd out the *Roman* road (which they call the *french way*) in the plough'd fields of *Bekamton*; but you see the continuation of it when it reaches the heath ground, as in plate IX.

It seems no difficult matter to point out the time of the year when this great prince died, who is here interr'd, *viz.* about the beginning of our present *April*. I gather it from this circumstance. The country people have an anniversary meeting on the top of *Silbury-hill* on every *palm-sunday*, when they make merry with cakes, figs, sugar, and water fetch'd from the *swallow-head*,

or

or spring of the *Kennet*. This spring was much more remarkable than at present, gushing out of the earth, in a continued stream. They say it was spoil'd by digging for a fox who earth'd above, in some cranny thereabouts; this disturb'd the sacred nymphs, in a poetical way of speaking.

We observed before, concerning the temple of *Rowldrich*, there was a like anniversary meeting at that place, which doubtless has been continued thro' all ages, and all successions of inhabitants, from the death of the arch-druid there buried. If we read the fifth *Æneid* of *Virgil*, we shall there find the major part of it to be a description of the very matters we are writing of. The great poet who affectedly describes all ancient customs, speaks of his hero making a *tumulus* for his father *Anchises*, and a temple and sacred grove; providing priests and officers necessary for that purpose. Celebrating the anniversary remembrance of his deceased parent, with great magnificence, with sacrifices, feasting, games, sports and exercises, and distributing rewards to the victors. So *Virgil* in *Georg.* 3.

Et viridi in campo templum de marmore ponam, &c.

So *Herodotus* describing the manner of sepulture among the *Thracians* and *Macedonians*. The whole matter is so notorious, that I leave the reader to make the particular application and parallel. Here at *Silbury*, the country being all a fine and exquisite down, I cannot point out the place where the games were kept: perhaps on the meadow between *Abury* and the hill.

I took notice that *apium* grows plentifully about the spring-head of the *Kennet*. *Pliny* writes *defunctorum epulis dicatum apium*. To this day the country people have a particular regard for the herbs growing there, and a high opinion of their virtue.

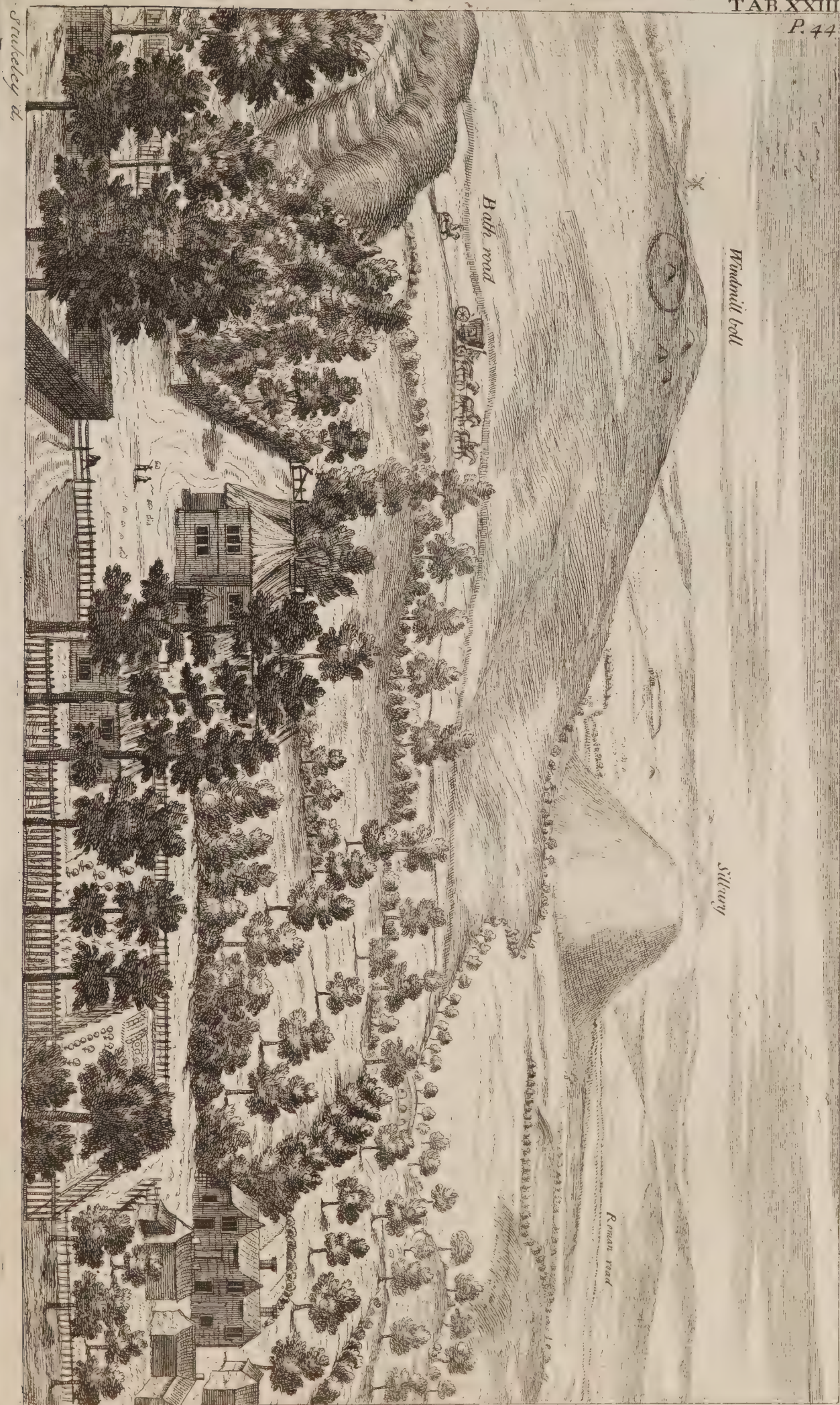
The king-barrows which are round, both here and elsewhere vary in their turn and shape, as well as magnitude, as we see in a group together; whereof still very many are left, many destroy'd by the plough. Some of the royal barrows are extremely old, being broad and flat, as if sunk into the ground with age. There is one near *Longstone* cove set round with stones. I have depicted two groups of them, one by the serpent's head, on *Overton-hill*; another by the serpent's tail, in the way between *Bekampton* and *Oldbury* camp: some flat, some campani-form, some ditch'd about, some not. One near the temple on *Overton-hill* was quite levell'd for ploughing *anno* 1720; a man's bones were found within a bed of great stones, forming a kind of arch. Several beads of amber long and round, as big as ones thumb end, were taken from it, and several enamel'd *British* beads of glass: I got some of them, white in colour, some were green. They commonly reported the bones to be larger than common. So *Virgil Georg.* 1.

Grandiaque effossis mirabitur ossa sepulchris.

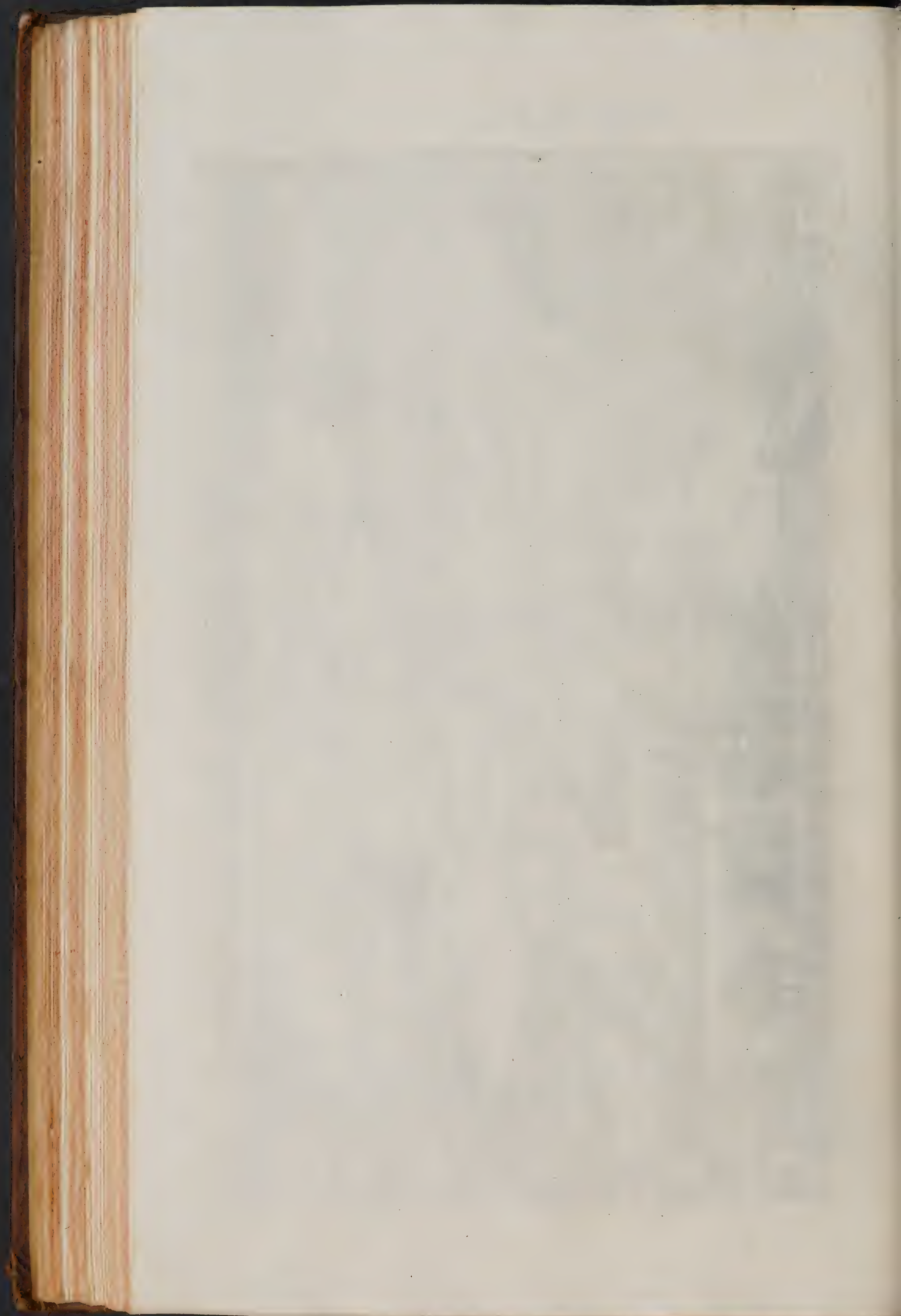
I bought a couple of *British* beads, one large of a light blue and rib'd, the other less, of a dark blue, taken up in one of the two barrows on *Hakpen-hill*, east of *Kennet* avenue. These two barrows are ditch'd about, and near one another. The single barrow next it toward the snake's head temple, is large and beautifully turn'd, with a ditch about it, at a distance, which throws it into a campanule form.

Mr. Bray

A Prospect from Abury Steeple



Strickley del.



Mr. *Bray* of *Monkton* open'd a barrow, among many others, at *Yatesbury*. There was a great stone laid at top, just under the surface. When taken up, they found a body laid in a stone coffin, form'd by several stones. He says, in another they found a body, with a flat gold ring, which was sold for 30s. and a piece of brass, about the bulk of a pint mug, with spear-heads of iron.

A man of *Ambresbury*, who had liv'd here, told me of a brass spear-head dug up in a barrow between *Monkton* and *Abury*, by a body: and that under some stones in a barrow, south of *Silbury*, they found a bit of gold, (I suppose the covering of a button, or the like, such as that I dug up at *Stonehenge*,) and many sharp bits of iron.

Mr. *Aubury* speaks of a barrow opened in *Kennet* parish, anno 1643, two stones 11 feet long, laid side by side, and a corps between, with a sword and knife. Another like stone laid over all.

There is a very delicate hill north of *Abury*, of a round form, with an easy ascent quite round; 'tis call'd *Windmill-hill*. The turf as soft as velvet. 'Tis encompass'd with a circular trench, exceeding old. Fifteen barrows of a most ancient shape thereon. Many barrows are on the top, of several shapes. I open'd a small one, very old, flat, and round, and found an entire urn turn'd up-side down, into a hole cut in the solid chalk. The bones very rotten. I have given a drawing of the urn, plate XXXVI. It was red without, black within, 14 inches high, 9 in diameter at the aperture, wrought a little both within and without, and at the bottom, which stood uppermost.

South of *Abury* town is a hill, between it and *Silbury*, call'd *Windmill-hill*; it lies between our two avenues, and intercepts the view from one to the other. This too is crown'd with barrows of different forts and sizes. The *Via Bado-nica* runs on the southern skirt of it, going from *Overton-hill* to *Silbury*. I took notice there of a barrow of that kind I call *Druids*. This happening too near the track of the *Roman* road, it goes over part of it. Part is fill'd up, and the tump in the middle, under which the urn lay, they have dug away: A further demonstration, that it is of a date posterior to our *celtic* works here. This hill too is call'd *Weedon-hill*, perhaps from the *Roman* way.

At *Winterburn-basset*, a little north of *Abury*, in a field north-west of the church, upon elevated ground, is a double circle of stones concentric, 60 cubits diameter. The two circles are near one another, so that one may walk between. Many of the stones have of late been carry'd away. West of it is a single, broad, flat, and high stone, standing by itself. And about as far northward from the circle, in a plough'd field, is a barrow set round with, or rather compos'd of large stones. I take this double circle to have been a family-chapel, as we may call it, to an archdruid dwelling near thereabouts, whilst *Abury* was his cathedral.

There are likewise about *Abury* some pyriform barrows, longish, but broad at one end: some compos'd of earth, thrown into a *tumulus*. Of this sort a very long one in the valley from *Bekampton* to *Runway-hill*. Another among the furze-bushes south of *Silbury*, set with stones, which farmer *Green* carry'd away. Others made of stones set upright in that form. Of the latter, a very large one in *Monkton-fields*, about 20 stones left on one side. 'Tis directly north of *Abury* town. Another such south of *Silbury-hill*. Another pyriform, made only of earth, under *Runway-hill*. Another on the hill south-west from *Bekampton*, cut through with some later division dike.

The long barrows are what I call archdruids. There are but few about *Abury* left, and but two at *Stonehenge*. The paucity seems to confirm the notion.

One very large at *East-Kennet*, points to *Abury*, but with its lesser end: no less than 200 cubits in length, which is 350 feet, a huge body of earth. Another not far off points to the snake's head temple, being at a right angle with the former.

By *Horslip-gap* is another considerable long barrow of a large bulk, length and height: it regards the snake's head temple, tho' here not in sight.

By *Bekampton* cove another, a vast body of earth, as thick as the *vallum* of *Abury*, and points to the cove hard by; which shews that cove to be as a chapel. Another large round barrow near it.

In *Monkton*, west of the town, is a large and flat long barrow, set round
 TAB. XXX with stones, which I have depicted in plate XXX, 'tis just 120 cubits long, 30 cubits broad in the broadest end. It stands due east and west, the broadest end eastward. Its breadth the fourth part of its length: a most magnificent sepulchre, and call'd *Milbarrow*.

But even this is much exceeded in south long barrow, near *Silbury-hill*, south of it, and upon the bank of the *Kennet*. It stands east and west, pointing to the dragon's head on *Overton-hill*. A very operose congeries of huge stones upon the east end, and upon part of its back or ridge; pil'd one upon another, with no little labour: doubtless in order to form a sufficient chamber, for the remains of the person there buried; not easily to be disturbed. The whole *tumulus* is an excessively large mound of earth 180 cubits long, ridg'd up like a house. And we must needs conclude, the people that made these durable *mausolea*, had a very strong hope of the resurrection of their bodies, as well as souls, who thus provided against their being disturbed.

Upon the heath south of *Silbury-hill*, was a very large oblong work, like a long barrow, made only of stones pitch'd in the ground, no *tumulus*. Mr. *Smith* beforemention'd told me, his cousin took the stones away (then) 14 years ago, to make mere stones withal. I take it to have been an archdruid's, tho' humble, yet magnificent; being 350 feet or 200 cubits long.

Pausanias in *Eliac*. II. writes, upon the bank of the river *Cladeus* is the barrow of *Ænomaus*; of earth, incompass'd with stones. Again in *Arcadic*. he says, at *Pergamus* is the monument of *Auge*, being a barrow of earth, incompass'd with a circle of stones. In the same *Arcadic*. Book VIII. he says, he studiously contemplated the *tumulus* of *Æpitus*, because *Homer* makes mention of it, admiring it, for he had seen no finer. 'Twas made of earth not very large, incompass'd with a circle of stones. Thus naturally does a genius admire works of antiquity! he seems thereby to antedate his own being, and to have lived in those times long before. He writes again in *Bæot*. at the barrow of *Amphion* are many rude stones, which they report, were the stones he drew together with his harp. Likewise there are three rude stones near the tomb of *Melanippus*; and the antiquarians say, *Tydeus* was buried there.

To go much higher in time, and equal to those we have been describing: *Genes.* xxxv. 20. *Jacob* set a pillar upon *Rachel's* grave.

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CHAP. X.

Of the arch-druid's house on Temple-downs, his barrow. Of

TAB. XXI.
P. 40.



Prospect of Bekampton Avenue from Longston long Barrow 1724
Two Stones of the Avenue at the Crossing of the two Roads demolish'd by R.^d Fowler. B. the Termination of the avenue.

with two great stone works upon it. One on the end next the great in-
clos'd place, we have been describing: another stonework towards the other
end; which seems to have been a semicircular cove, or *demi-elliphs* consist-
ing of five great stones; a *Stonehenge* cell in miniature, but now in ruins.
This

One very large at *East-Kennet*, points to *Abury*, but with its lesser end: no less than 200 cubits in length, which is 350 feet, a huge body of earth. Another not far off points to the snake's head temple, being at a right angle with the former.

There is another considerable long barrow of a large bulk, length

C H A P. X.

Of the arch-druid's house on Temple-downs, his barrow. Of their places of judicature, and execution. Another Druid's house call'd old-Chapel towards Winterburn-basset. Another under the Hakpen-hill, over Kennet avenue. Another at Bekamton. Another under Runway-hill. A Kist-vaen in Monkton-fields. Another in Clatford-bottom by Marlborough. Some general reflexions. They must have been a very great and learned people, that made this work of Abury. The parish of Abury now comprehends many townships, taken in by the extent of the snake. A notion of the snake, and its sacred quality retain'd by the people, reporting no snake will live within this tract. A conjecture concerning the time of founding this temple, which carries it up to the time of Abraham, or very near it; deduc'd from the variation of the compass observ'd there. A mathematical designation of the termination of Bekamton avenue. The major part of Virgil's fifth Æneid is a description of like anniversary games celebrated here, in old times.

THERE is still another of these long archdruids *tumuli* at *Abury*, which leads me to describe a kind of ancient monuments which I meet with here, and near *Stonehenge* and elsewhere; which I take to be houses of the Druids, or their courts of judicature, or both. The principal of them here, is a remarkable thing, upon the *Hakpen-hill* east of *Abury*, near a mile, between it and *Rockley*. That part of the downs thereabouts is called *Temple-downs*, and the thing is called *old Chapel*. TAB. VIII. Lord *Winchelsea*, Lord and Lady *Hertford* and myself were curious in observing it, *July 6, 1723*. 'Tis a large square, intrench'd, 110 druid cubits by 130, like a little *Roman* camp, with one entrance on the south-west side, towards *Abury*: for it is posited with accuracy, (as all these works are) from north-east to south-west. The situation of the place is high, and has a descent, quite round three of its sides; the verge of the descent inclosing it like a horseshoe. The entrance is on the side next *Abury*, on the isthmus of the peninsula (as it were,) on the shortest side of the square, the south-west. It is made of a vallum and ditch; beyond that, a row of flat stones set quite round and pretty close to one another, like a wall. Beyond that, another lesser ditch. There are stones too set on each side the entrance. On the north-west side is a large long barrow 50 cubits in length, with two great stone works upon it. One on the end next the great inclos'd place, we have been describing: another stonework towards the other end; which seems to have been a semicircular cove, or *demi-ellipsis* consisting of five great stones; a *Stonehenge* cell in miniature, but now in ruins.

This

This probably gave the name of *old Chapel* to the place; the barrow likewise has been set quite round with great stones.

In the second stone-work, one stone lies flat on the ground, along the middle line of the barrow. On each side a flat stone stands upright, and two flat stones stand upright at right angles, as wings to 'em. Upon them I suppose other stones were pil'd, as a *kist-vaen*. Here probably lies the body of the interr'd. The stones are generally very large, about ten feet long.

The whole I take to have been the palace and interment of an arch-druid, and his tribunal or seat of justice. 'Tis posited exactly enough south-east and north-west. The learned Mr. Rowland, who wrote the history of the *Isle of Mona*, describes just such works as this in that place, and calls them houses of the Druids.

This place stands near a great cavity call'd *Balmore-pond*, which seems to have some regard to this work. 'Tis a pyriform concavity, set with stones on the inside. It answers exactly to *old chapel entrance*; and the people have a report that there is a vault under it. One would be tempted to think it was a prison, and the pond was the place of executions, being form'd theatrically. Otherwise it might be a place of sports and spectacles. 'Tis 150 cubits broad, 180 long, form'd like an *Amazonian* shield.

In a valley between here and *Rockley*, are nine round barrows of different bulk. And upon all the highest ground thereabouts are an infinite quantity of immense stones, or farsens, or gray-weathers, some of as large dimensions as any at *Abury*, and lying as thick as leaves in *autumn*. Some upon the very surface of the ground, some half sunk in; and many deep holes whence stones have been taken, are visible.

If we descend the *Hakpen* hill, westward from hence towards *Winterburn-basset*, upon the declivity of the *Hakpen*, is another Druid's house, called too *Old Chapel*. 'Tis a square, double ditch'd, but small ditches, in the middle a broad oblong square bank. Before it a sort of court, nearly as big as the other. Near it, they say, they have found much old iron and pewter. It seems to have been set round with stones.

TAB. XIX. There is another of these places in a delightful circular hollow, under the *Hakpen* hill, on the west side, hanging over *Kennet* avenue, just 180 cubits square. It lies on a northern declivity, for coolness as one may judge. The entrance is in the middle of the lowest side. But toward the upper side is another lesser oblong square, what we should call a *prætorium* in a *Roman* camp. And to this there was a distinct entrance on the south. 'Tis plac'd exactly north and south.

In *Bekampton* town, near the termination of *Bekampton* avenue, or the snake's tail, is such another place, call'd *Old Chapel* or *Chapel field*. 'Tis full of great stones, many buried under-ground. *Richard Fowler*, that great depopulator, told me, he demolished one stone standing near the hedge of the pasture. Near it a great stone lies upon the mouth of an old well, as they say, but never remember that it was open, only speak by tradition. This field belongs still to the church.

TAB. X. There is another very pretty place of this sort (for ought I know) between the *Wansdike* and *Via Badonica*, running up *Runway-hill*. 'Tis in a charming pleasant concavity. An oblong square, with another lesser, as a *prætorium* within. In the *vallum* are many gaps at equal intervals. You will see a large part of it in plate X, called the model of a camp. 'Tis abusing our time to
be

A View near the spot of the Termination of Bekampton avenue July 19. 1723.

TAB. XXV. P. 4.

Albury

the track

of the

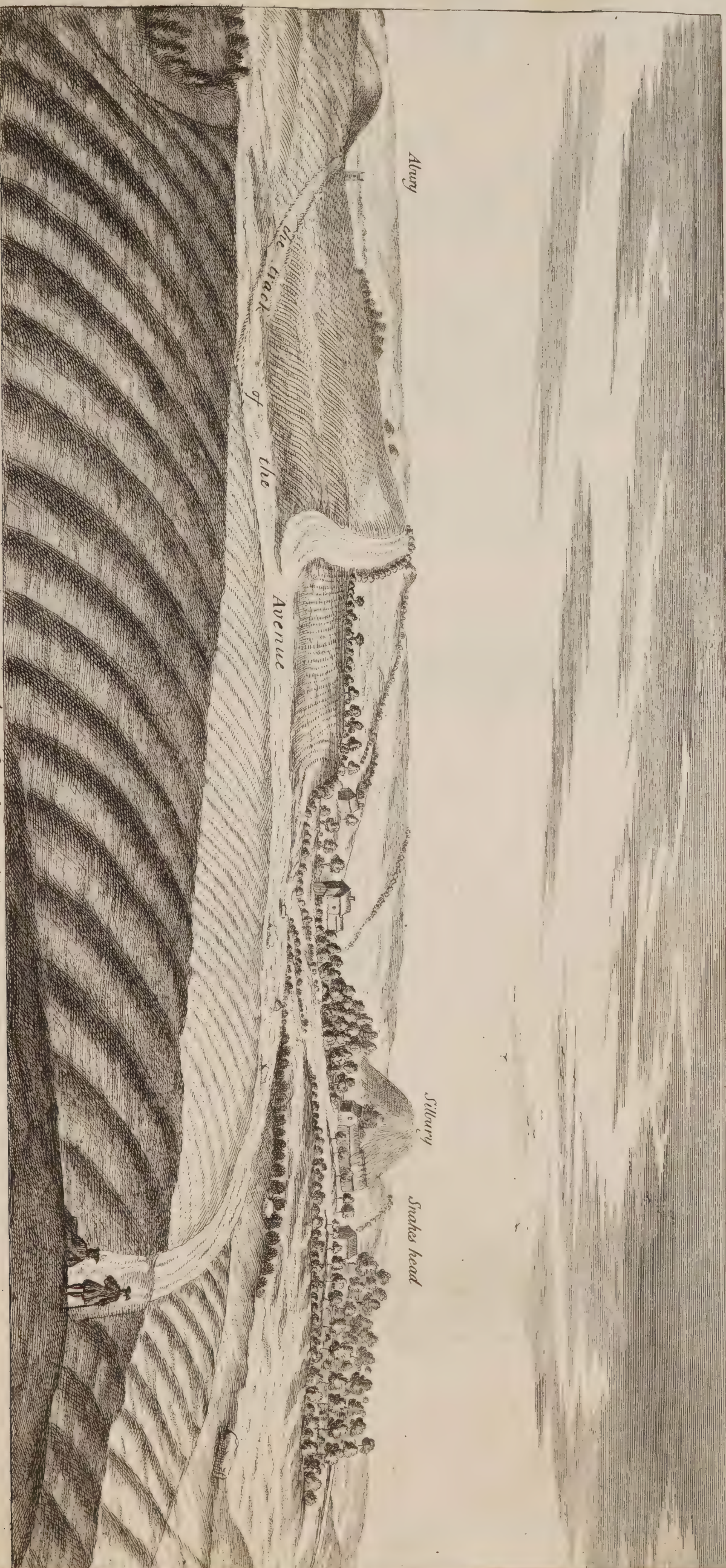
Avenue

Silbury

Snakes head

Stukeley delin.

The Snakes tail.





be tedious, either in descriptions or enquiries, about these matters, of which 'tis scarce possible to arrive at any certainty at this time of day. The pleasure arising from them, is in being upon the spot, and treading the agreeable downy turf, crowded with these antiquities; where health to the body and amusement to the mind are mingled so effectually together.

In *Monkton-fields*, directly north-east from *Abury*, is a monument of four stones, which probably is a *kist-væn*. I have exhibited a print of it in table XXXVII. These seem to be what Mr. *Edward Llwyd* calls *Kromlechon*,^{T A B. XXXVII.} or *bowing-stones*. I believe it was a sepulchral monument, set on a barrow, tho' chiefly now plow'd up; and that the great covering-stone is luxated.

Table XXXII, XXXIII, XXXIV, are views of another eminent work of this fort, in *Clatford-bottom* between *Abury* and *Marlborough*, which require no further description.^{T A B. XXXII. XXXIII. XXXIV. XXXV.}

Table XXXV, two old *british* urns found at *Sunbury* by the *Thames*, shewn at the antiquarian society some years ago. The inscription on the monument of *Chyndonax*, an archdruid among the *Gauls*, of which a large account publish'd in *french*. Father *Montfaucon* questions the genuineness thereof, but I think his objections are trifling.

In table XXXVI, I have etch'd the bit of the king's bridle found in *Silbury-hill*, the founder of *Abury*, in my possession. Underneath is the *british* urn which I dug up in a barrow on *Windmill-hill* north of *Abury*. This plate is consecrated to the memories of Sir *Robert Halford*, knight, and *Charles Tucker*, Esq; who were very solicitous in preserving these noble antiquities.^{T A B. XXXVI.}

I have given the reader as plain and as concise a description of these works about *Abury*, as I possibly could. We cannot but make this general reflexion upon the whole : 1. That this temple, with the things belonging to it, when in perfection, must have been the work of a very great and learned people. The kind, manner, and idea of it, shews its extreme antiquity. When we view the ruins of *Rome*, of *Greece*, *Egypt*, *Syria*, *Persia*, or the like, we readily enough enter into a notion of the wisdom and flourishing estate of the people that performed them. The like we must do of these *british* Druids. These very works justify the high reports made concerning them in classic authors. And if we pretend to oppose them by other reports out of like authors, concerning the rudeness and barbarity of the old *Britons*; the answer is obvious. They speak of different times, or perhaps of different people, new successions from the continent, that drove out the former possessors who performed these works, more northward and westward. The works themselves are an evidence of the genius of the founders. Learning commonly arrives at its height within no long space of time. These works here have a notorious grandeur of taste, a justness of plan, an apparent symmetry and a sufficient niceness in the execution : In compass very extensive, in effect magnificent and agreeable. The boldness of the imagination we cannot sufficiently admire. When this whole *area*, which is about four miles square, was entirely sacred ground, under the care and custody of the Druids, one of their great seminaries or academies, every where a fine turf, cover'd over with an infinite variety of barrows, it was a most agreeable scene, and merely a picture.

When one traverses about this ground, an intelligent person will discern abundance of remarkable beauties in the manner and disposition of the temple. The wise Druids knew the internal meaning and purport of this great symbol of the fecundity of the deity, first exerted in producing the second person represented thereby, who with them was the creator of all things. From the supreme proceeded the divine effences

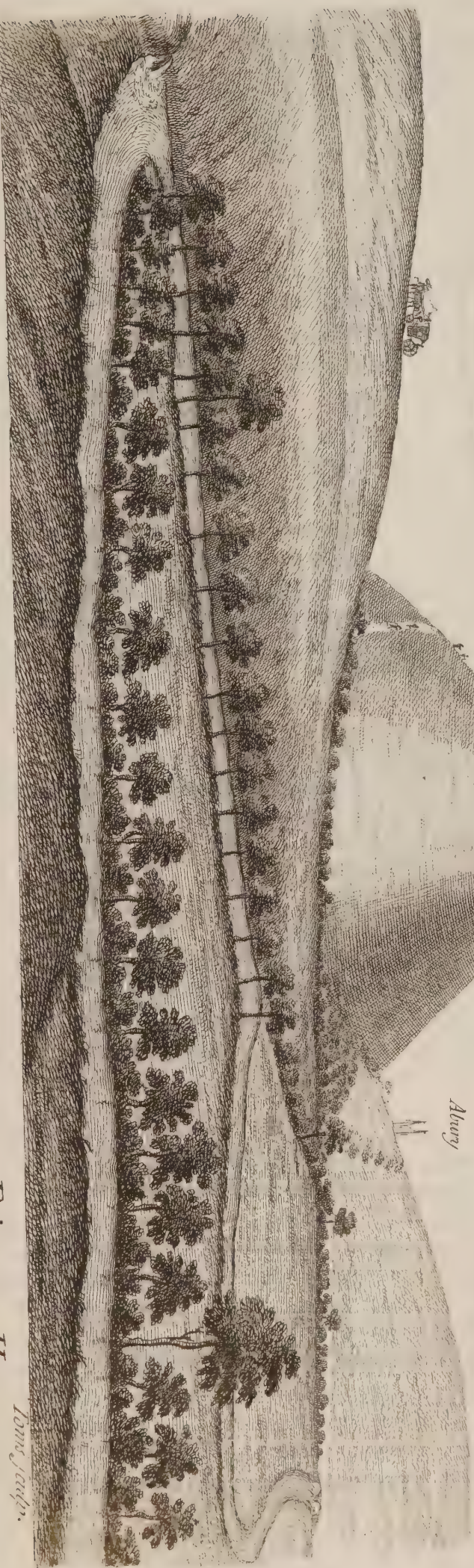
effences equal to himself; but the son of the supreme formed the material words, whence call'd the *mind*, the *creator*, and the *wisdom of the father*, both by the Druids and us christians. And never since the creation, was so magnificent an idea form'd in mortal minds, as this hieroglyphic here before us made in stone-work. This snake of ours may be near three of our common miles in length, justly laid down, its proportions adapted to nature, its sinuosity well represented in huge curves running contrary ways, conducted over several elevations and depressures of ground. Two hills, one on each side the stream running from *Abury* to *Silbury*, hide the view of the avenues from each other. So that probably the vulgar then knew not the true figure of the whole, no more than now. But those that approached this place with a purpose of religion, and that understood the mystical meaning thereof, must be extremely affected with it; the greatest picture, no doubt, on the globe of the earth, naturally exciting in their minds that disposition proper for those approaches!

2. I observe that *Abury*, even now, lays its claim to all the old appendages: the bounds of the parish taking in chiefly all that the snake reaches, and the environs, as *Southstreet*, *West-Kennet*, and *Bekampton*, and part of *Winterburn-basset*, and *Stan-more* south of *Winterburn-basset*, (they say it has been a town;) and *Overton-hill*, *South-downs*, *West-downs*, *Cberil-hill*, almost to *Oldbury-castle*.

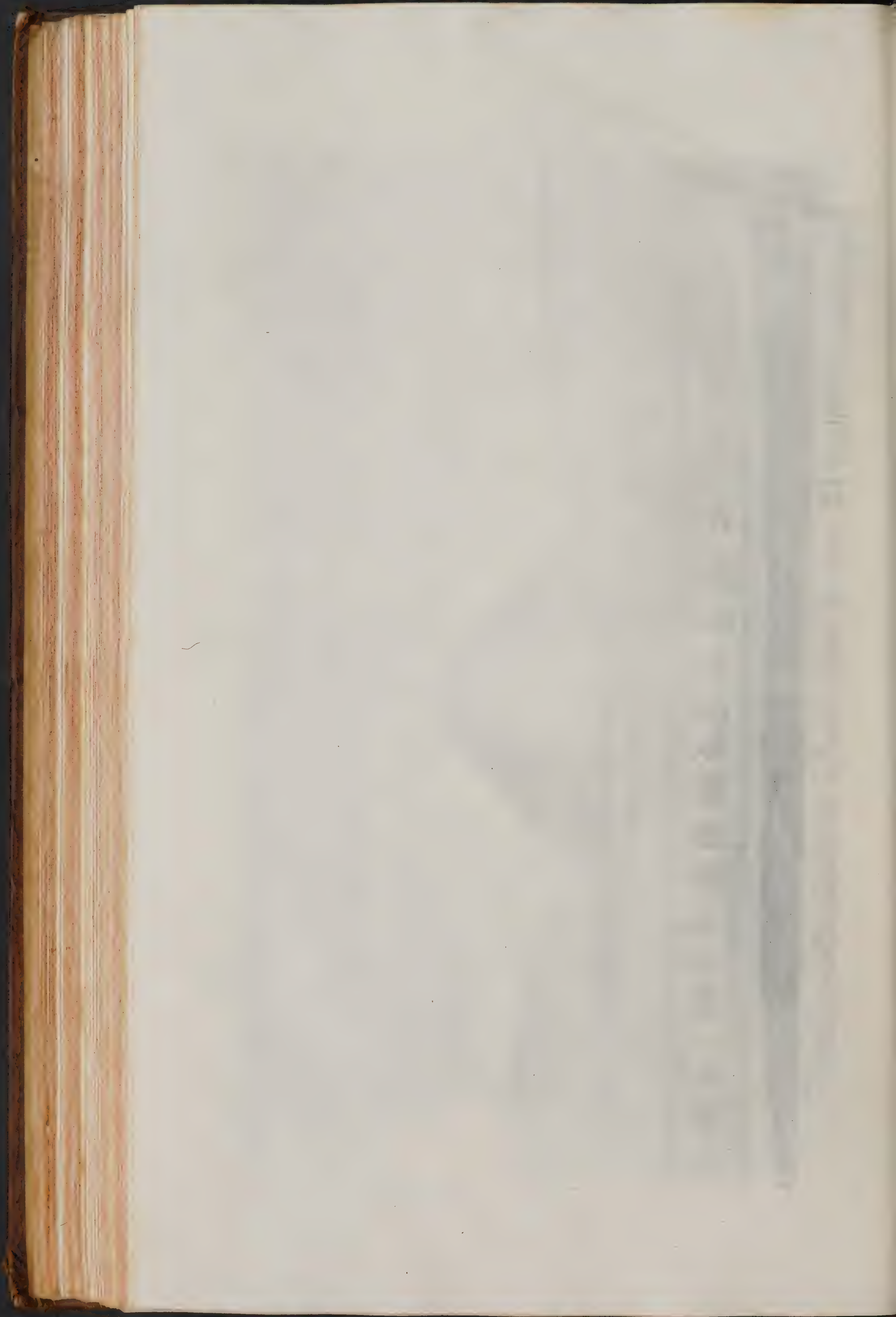
3. I remark, tho' the people know nothing of the figure of a snake made by the two avenues, yet a notion has been handed down from all times, that gives an obscure hint of the thing, and of the prophylactic virtue in this figure of the snake. For they say, that in all this tract of ground, which we may call the *sacred field*, there never was a snake seen; and if a snake should be brought hither, it would not live. Nevertheless snakes abound in all the country round, even to *Clatford*, between *Marlborough* and here, but never come higher up. This notion, I know not whether 'tis justly founded, but 'tis deeply rooted in the mind of the inhabitants. *Pliny* has a great deal about the Druids fondness of snakes, but a little unintelligible, as we find most of what authors have said concerning them. And we must be content at this time, to mark out some obscure traces of things that seem to our purpose, relating to this affair of theirs, which shall be the subject of the next chapters.

4. When we contemplate the manner and disposition of our temple, in regard to its parts in the circle at *Abury*, and in regard to its position upon the cardinal points, some questions arise in our mind, which we desire a resolution of: Concerning which I believe the hints following will give us some satisfaction. Ever since the world began, in building temples or places of religious assemblies, they have been studious in setting them according to the quarters of the heavens. For they consider'd the world as the general temple or house of god, and that all particular temples should have a proper regard to it. The east naturally claims a prerogative, where the sun and all the planets and stars arise: this therefore they accounted as the face and front of the world, or universal temple. The north then was consider'd as the right-hand and great power of the world, the south as the left-hand or lesser power. For when the sun approaches the northern region, passing over the vernal equinoctial, he brings plenty, and the fulness of his fructiferous influence; when he returns to the south, the face of nature languishes in its winter attire. Therefore they thought the polar region not only highest, but of most eminence and effect.

Whence



Stately edifice.
A prospect of Silbury hill from the spring head of the Kennet River. 13. May 1724.
J. G. G. del.



Whence *Orpheus*: "Thou who holdest the scepter of the pole, venerable
"on many accounts, the throne of the world in the north."

Pfellus says, "the *Pandocbean* power of the world reigns in the north."

Hence *Plutarch* writes, "That *Xenophon* says of the *Egyptians*, they thought
"that part where the sun rises was the face of the world; the north was its
"right-hand, where the *Nile* rises its left." And this helps us to explain several
Egyptian antiquities.

But to apply this to our purpose. We cannot but observe, that the whole of
Abury temple, or *Mausoleum*, regarded as a picture, has its upper part to the
north, and its face (if we may so speak) toward the east. Thitherward the ser-
pent goes. That way the cove of the northern temple opens; that way the
cove of *Bekampton* avenue; that way the face of *Stonehenge* temple looks. So
that the Druids appear to have the same notions with the other wise men of the
oriental ancients.

This therefore shews the reason why they set their temples fronting the east,
in all antiquity, and why the coves of our works look that way. As to the
two temples at *Abury*, the northern and southern, included in the great circle,
it should seem that the northern one had the preeminence, and was the more
sacred of the two. As the cove was the *adytum* of that temple, so the whole
northern temple may be esteem'd as the *adytum* of the whole work, the
southern being as the body of it. *Solomon's* temple, we know, consisted of
three parts: the *adytum*, or *holy of holies*; the *holy place*, or *sanctuary*; the
porch. By this means there is a conformity between it and *Abury*; and to
Stonehenge likewise, which has an elliptic *adytum*, a circular or outer part, and
the *area*. Doubtless the different order of priests, and of religious offices, took
up these different parts. And, if we may give our opinion, 'tis natural to think,
that because the ring-stone is by the southern temple, there the sacrifices were
offer'd and administer'd by the lesser orders of priests, around the *ambre* or central
pyramidal. The highest part of religion was to be perform'd by the archdruid
and the upper order of priests before the magnificent cove of the northern
temple, together with hymns, incense, musick, and the like.

5. In my account of *Stonehenge* I suggested a surmise, that the Druids,
in laying down these works of theirs, used a compass or magnetic instrument;
whence I founded a conjecture concerning the time of building that temple,
by observing the variation with a theodolite. As the variation in all the
works about *Stonehenge* is between six and seven degrees to the east of the
north, I found it at *Abury* to be about ten degrees the same way, and as
precisely as possible. This will necessarily excite ones attention, as there is less
reason to suppose 'tis accidental. The whole work was manifestly design'd to
be set on the cardinal points of the heavens, but they all vary one way, exactly
the same quantity; and 'tis impossible to account for it in any wise, but that
they us'd a magnetic instrument. This is the reason that the neck of the
snake on *Overton-hill* crosses the *Roman* road running east and west, which
would otherwise have been the ground-line of this work. TAB. VIII.

Thus *Kennet* avenue enters the town of *Abury* ten degrees north of the
north-west point, which north-west point was the Druids purpose. The neck
of the snake going down from *Overton-hill* regards *Silbury* precisely, and their
intent was that it should be full west, but 'tis ten degrees north of the west.
The meridian line of the whole work passes from *Silbury-hill* to the center of
the temple at *Abury*, this varies ten degrees to the east from the north-point.
The stupendous cove in the northern temple opens ten degrees east of north-east.

It

It was their purpose that it should regard the north-east. The diameter of the great circle of the great stones at *Abury*, on which the north and south temples are built, was design'd to have been set on the line from north-west to south-east, but it verges ten degrees northward; and so of all other particulars. And by this very means we may, at any time, point out the line of the termination of *Bekampton* avenue; tho' entirely destroy'd. For from *Silbury-hill*, it was design'd by the Druids to have been set full west, as *Overton-hill* full east. Therefore a line mark'd from *Silbury-hill*, ten degrees north of the west point, and at the proper length of the avenue, being 4000 cubits, an eastern mile, determines the spot where *Bekampton* avenue ended. That spot is south of the square inclosure going up to *Cheril-hill*, where *Silbury-hill* bears ten degrees south of east, where *Abury* steeple bears twenty-five degrees west of south-west. From *Silbury-hill* you mark it by the line that goes to *Oldbury* camp, on the left hand of *Cheril-hill*. In that line was the termination of *Bekampton* avenue; it being the intention of the Druids to place the founders *tumulus* or *mausoleum* of *Silbury-hill* in the middle, between the two ends of the avenue, the head and tail of the snake, upon the east and west line, and exactly south of the center of the great circle at *Abury*. This whole work therefore was properly the *mausoleum*, or made, as it were, one *tumulus* over the founder. A prophylactic form'd by the great symbol of the deity, guarded the ashes of the deceased hero. And from this custom in mythologic times, they invented the notion of a snake being the genius of departed heroes; or of such being turn'd into snakes and the like, as is said of *Cadmus*, and many more.

TAB. XXI.

Thus *Virgil* describing *Æneas* celebrating the anniversary of his father's death, at his *tumulus* in *Sicily*, recites the ancient rites practis'd at these places and on these occasions, and introduces a snake creeping out of the *adytum* of the *tumulus*, passing by the altars and holy utensils, and retiring again, in *Æneid* V.

——— *Adytis cùm lubricus anguis ab imis*
Septem ingens gyros, septena volumina traxit,
Amplexus placidè tumulum ————— &c.

Hoc magis inceptos genitori instaurat honores,
Incertus geniumne loci, famulumne parentis
Esse putet ———

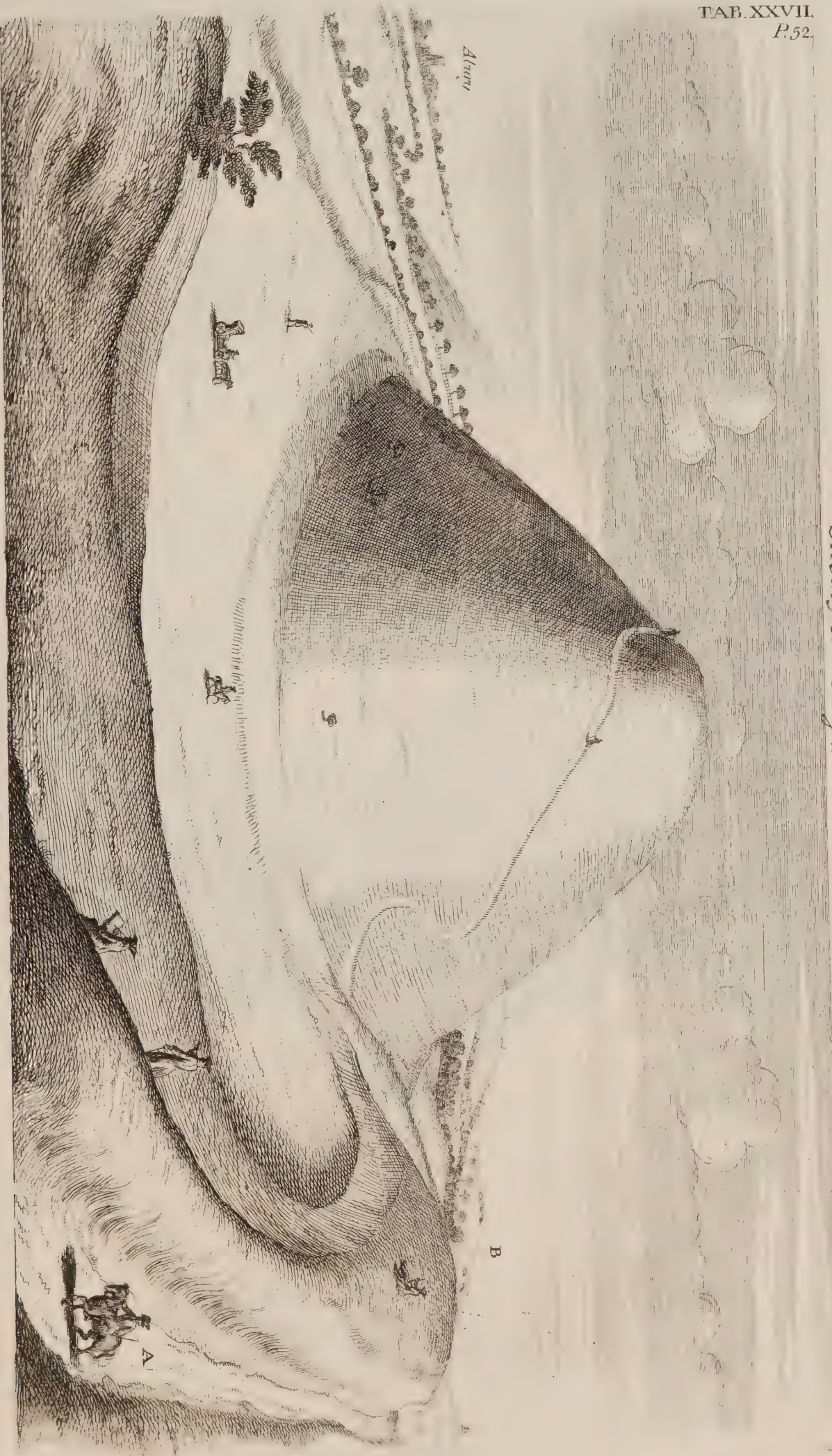
Much might I recite to our purpose out of the ancient commentators on this passage, to which I refer the inquisitive. From the word *adytis* we may be apt to conclude the tomb of *Anchises* had a cove built upon it, as that we describ'd at *Rowldrich*. But to return.

TAB. VI.
VII.

I apprehend the reader will scarce excuse me, if I make not some inference from that observation of the variation of the needle here from the cardinal points. Indeed in these works of antiquity, I would be as temperate as possible in multiplying conjectures; and to nothing more can I pretend in this case, and that too but in gross, for we want sufficient *data*. A future age may pronounce with more certainty, when we know the entire revolution of the circle of the magnetic variation.

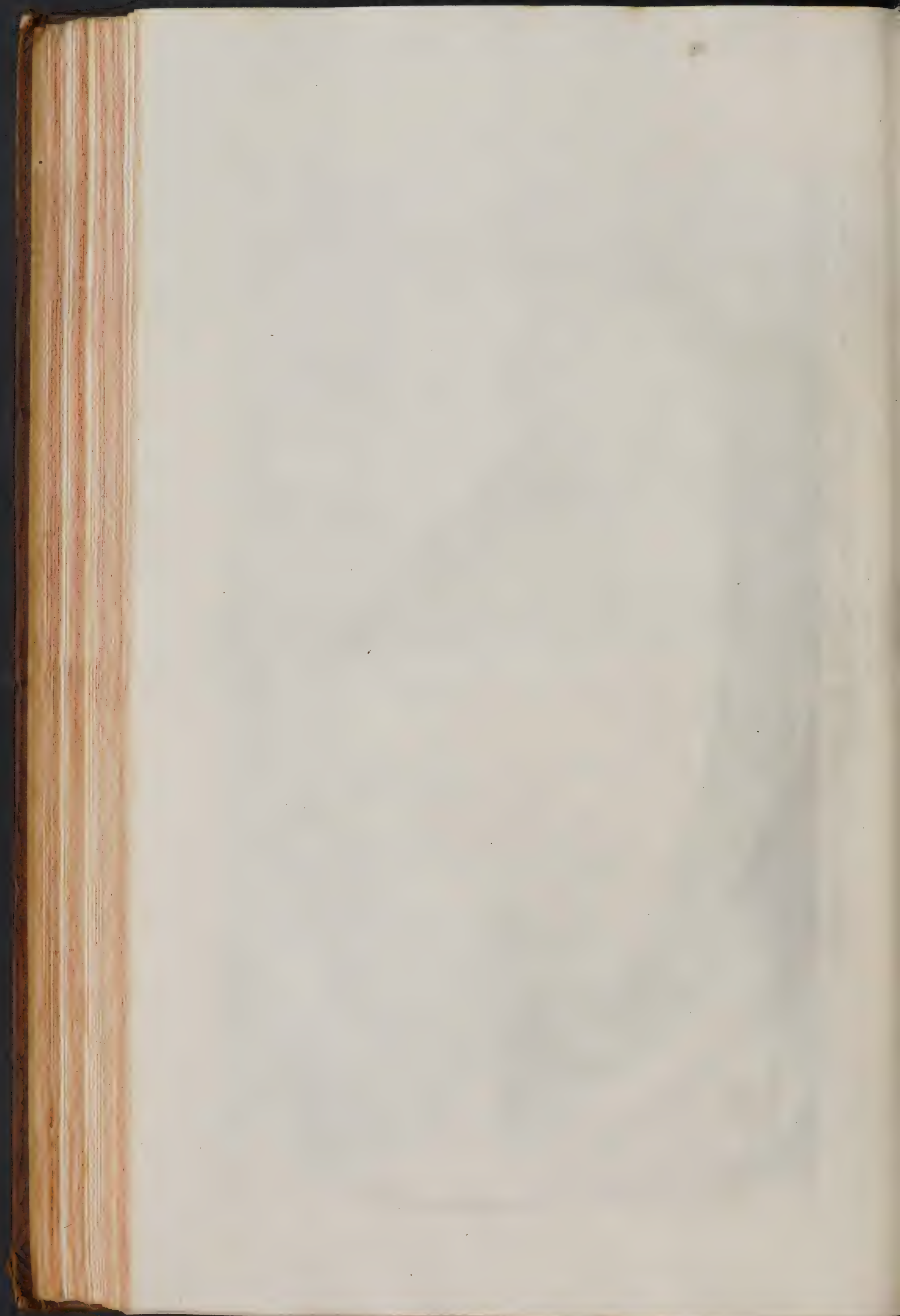
Dr. *Halley* supposes the whole period is perform'd in about the space of 700 years. I am sufficiently satisfy'd from considering the different effect of the weather

Silbury Hill July 11. 1723.



Stukeley d.

A. The Roman road. B. the Snakes head or halcyon.



weather between *Abury* and *Stonehenge*, the great diversity in the manner of the works, and some other considerations, that *Abury* must be above 700 years prior in time to *Stonehenge*. But if we take two entire revolutions, 1400 years, and set it 460 years before the christian *æra*, the supposed time of the building of *Stonehenge*, it brings us, in *Usher's* chronology, which I take to be the best, to the year of the death of *Sarah*, *Abraham's* wife, which happen'd in the summer-time of the 1859th year before Christ. This was a little before the time of *Inachus*.

By the best light I can obtain, I judge our *Tyrian Hercules* made his expedition into the ocean, about the latter end of *Abraham's* time: and most likely 'tis, that *Abury* was the first great temple of *Britain*, and made by the first *Phœnician* colony that came hither; and they made it in this very place on account of the stones of the gray-weather, so commodious for their purpose.

Usher makes this retirement of the *Hycsi*, or royal pastors out of *Egypt*, which was done by our *Hercules*, to be 34 years after that date. But my numbers make it somewhat later.



C H A P. XI.

This second sort of temples made by the circle and snake, was call'd in very old times, Dracontium, and not understood. The first temples made in form of the symbol of the deity. Why mankind should make the serpent the symbol of the deity? Of symbols in general. Their antiquity and use. It was the first kind of writing, even antediluvian. The serpent of high account from China to Britain. Of the nature of the serpent. The extraordinary beauty of the creature. Its wonderful motion without legs, thought to be like that of the gods. The wisdom of the serpent consider'd. Symbolically understood. Its bifid tongue the symbol of eloquence. Its enchanting power real. By the eyes, by the ears. Whence emblematic of the preachers of the gospel, and of our Saviour himself. On these, and many other accounts, esteem'd a divine animal, and chosen to symbolize the first begotten son of god, or first product of the divine fecundity.

2. *Of the nature of the formation of symbols. The serpent a prophylactic symbol. Of the brazen serpent, typical of our Saviour. Of the emerods of the Philistines, whence the Phalli of the heathen. A serpent the symbol of Messiah in many views.*

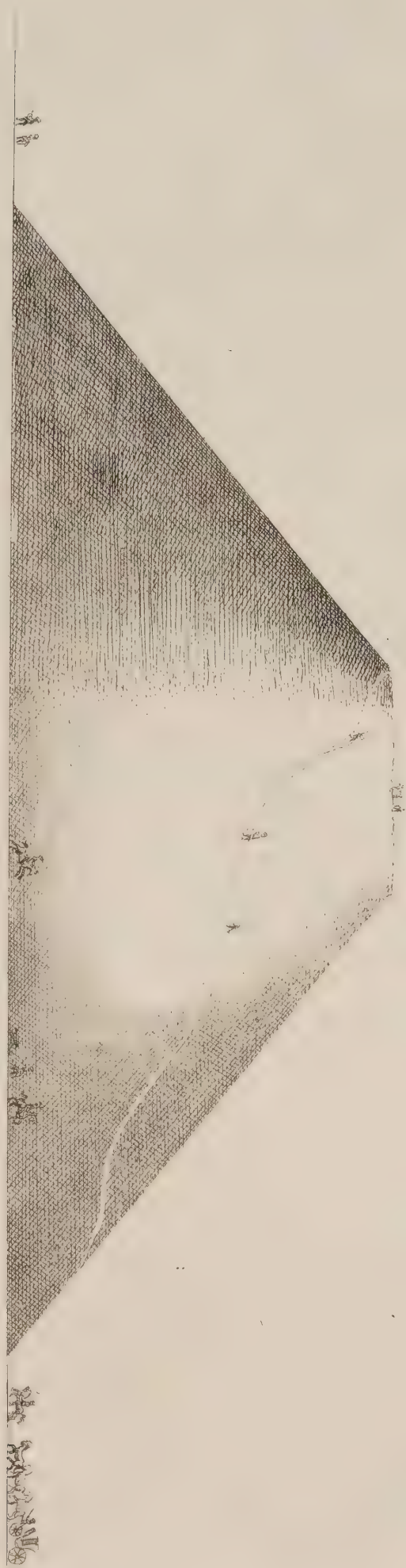
IN my description of *Abury*, and its parts, I endeavour'd to make every thing as plain as I could from fact and view; but now we come to our speculative part, I can only propose to entertain, perhaps, the reader's curiosity, with what light I could gather from ancient learning concerning it.

We have seen by our description, that the plan on which *Abury* is built, is that sacred hierogram of the *Egyptians*, and other ancient nations, the circle and snake. The whole figure is the circle, snake, and wings. By this they meant to picture out, as well as they could, the nature of the divinity. The circle meant the supreme fountain of all being, the father; the serpent, that divine emanation from him which was called the son; the wings imported that other divine emanation from them which was called the spirit, the *anima mundi*.

This is that figure which *Kircher* names *ophio cyclo-pterygomorphos*, and discourses largely of. But that we may have a better understanding of it than hitherto has been, we shall open our mind concerning this abstruse matter by degrees.

Dracontia was a name among the first learned nations, for the very ancient sort of temples, of which they could give no account, nor well explain their meaning

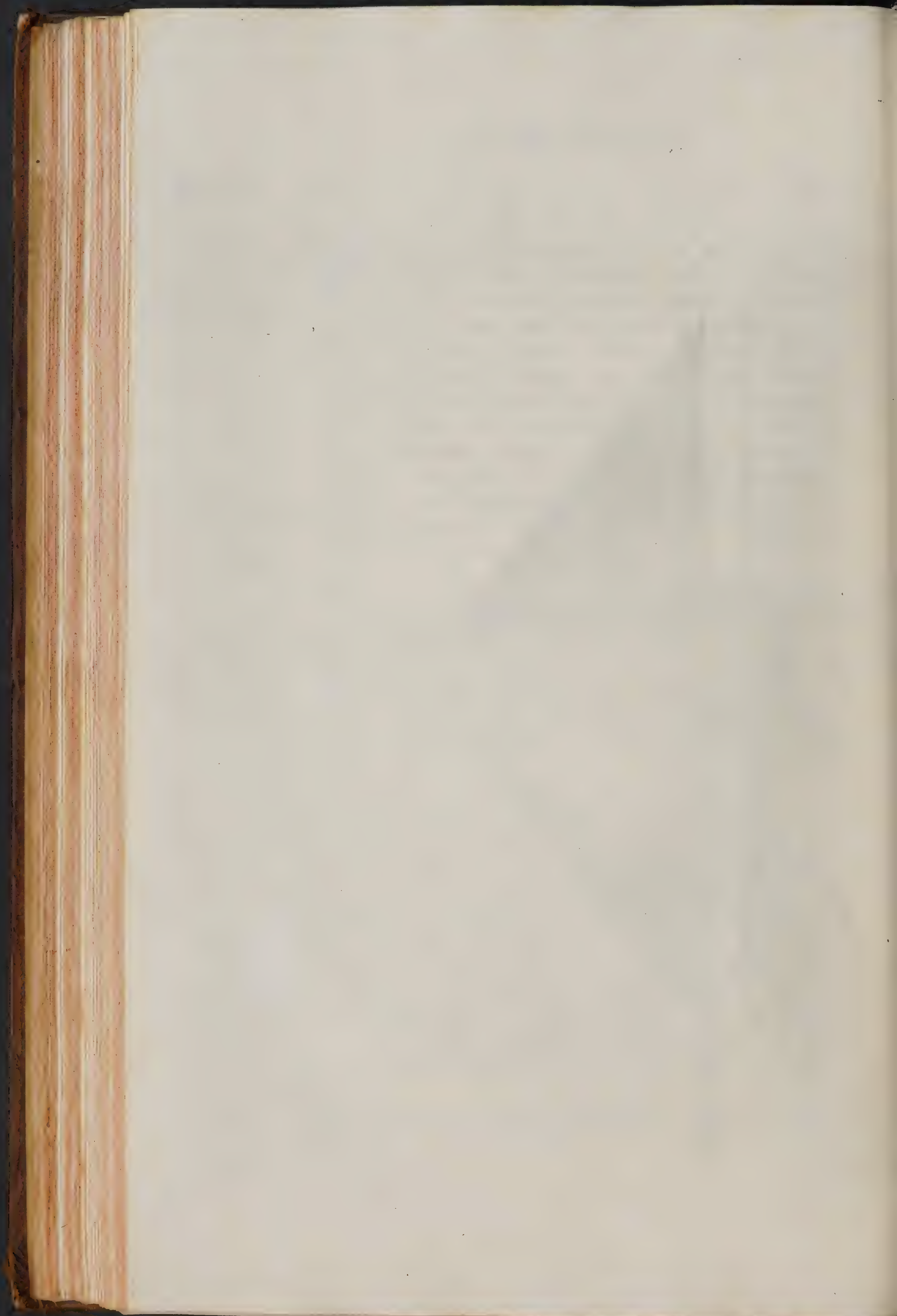
The Geometry of Salisbury hill.



Cubits.



Published by J. 1723.



meaning upon it. *Strabo* XIV. this was a name of this kind of patriarchal temple, of which *Abury* is one, deduc'd to later times, whilst the thing itself, and manner of building, was diffus'd and forgot.

Servius on the second *Æneid*, writes, “*anguis* is a proper name of the “water-snake, *serpens* of the land, *draco* of those belonging to temples.” By which, ultimately, our representations must be meant, tho' probably by the author not understood, as having no acquaintance with our kind of works. But it unavoidably brings to our mind the temples of the ancients kept by dragons, which we so frequently meet with in classical history. And we may well presume they mean such temples as this of *Abury*, *Dracontia*.

“The serpent, says *Maximus* of *Tyre*, *Dissert.* 38. was the great symbol of “the deity to most nations, and as such was worshipped by the *Indians*.” The temples of old made in the form of a serpent, were called for that reason, *Dracontia*. The universality of this regard for serpents, shews the high antiquity of the symbol, and that it was antediluvian.

To give us light into the affair, first it will be convenient to discourse a little concerning the nature of the serpent, and why mankind should make it a symbol of divinity. For it looks a little strange, after our first mother was seduc'd from her innocence, by the devil under this form, that so high a regard should be paid to it.

The first learning in the world consisted chiefly in symbols. The wisdom of the *Chaldeans*, *Phœnicians*, *Egyptians*, *Jews*, of *Zoroaster*, *Sanchoniathon*, *Pherecydes Syrus*, *Pythagoras*, *Socrates*, *Plato*, of all the ancients, that is come to our hand, is symbolic. “It was the mode, says *Serranus* on *Plato's* “*Symposium*, of the ancient philosophers, to represent truth by certain symbols “and hidden images. It leads us gradually, sweetly, yet most efficaciously, “towards the contemplation of the first being, which is the end of all philosophy and theology.” We may add, it was the method of ancient divines too, from the beginning to our saviour's time. No one cultivated it more than he, in all his sermons and discourses, which were affecting, well wrought up, lively, apposite, entertaining in the highest degree. Some of them complete *dramas*. And in general, we must conclude, it gives a beautiful gloss and amiable face to truth.

That the Druids studied in this enigmatic and symbolic way, appears from what we are writing upon; and *Diogenes Laertius*, in his proem, affirms it of them. He ranks them with the *Magi*, *Chaldeans*, and *Gymnosophists*, gives some of their doctrines, and makes them rather ancients than the *Egyptians*, meaning the learned among the *Egyptians*. He says, “the *Gymnosophists* are descended of the *Magi*, and some affirm the *Jews* too.” He means the ancestors of the *Jews*, *Abraham* in particular. I believe, Druids, *Chaldeans*, *Gymnosophists*, and *Egyptians*, all descended, or rather disciples of the *Magi*, who were the first and patriarchal priests after the flood. *Sanchoniathon* calls *Shem* (as I take it) by the name of *Magus*, as the prince of the order. He says the *Egyptians* veil their doctrines under the figure of beetles, snakes, birds, and other animals. And it seems to be the origin of animal worship in *Egypt*. Thus *Gale*, in his *court of the gentiles*, P. I. p. 64. again P. II. p. 35. “the ancient “mode of expressing things worthy of memory, by hieroglyphic forms, notes, “and symbols, was very common amongst the ancients, in the oriental parts “especially, both poets and philosophers; and exceeding proper for that infant “state of the world, wherein knowledge was so imperfect and impolite. And “we need no way doubt but that this symbolic kind of discourse, or language, had

“ had its original from the divine oeconomy which god prescribed in his
 “ infant church, consisting of many terrene images and sensible forms, sym-
 “ bols and types, for the shadowing forth highest contemplations and hea-
 “ venly mysteries. Which way of conveying and preserving knowledge is
 “ not only helpful to the memory, grateful to the fancy and judgment, but
 “ also very efficacious for the moving of the affections.”

A symbol is an arbitrary, sensible sign of an intellectual idea. And I believe the art of writing at first was no other, than that of making symbols, pictures, or marks of things they wanted to express. So that every letter was the picture of an idea. This was the first and antediluvian way of writing, before alphabet writing was invented. This latter was a postdiluvian invention, in my opinion. The reasons I shall give on another more immediate occasion. *Servius*, on the *Æneid* V. *septem ingens gyros*, speaking of the snake encompassing *Anchises's* tomb, writes, that this method was prior to alphabet-writing. I believe the *Chinese* method of writing to be the antediluvian one; and the like, perhaps, may be affirmed of the *Egyptian* hieroglyphics. The *Egyptians* had the good sense, when alphabet-writing was communicated to them, to embrace it, tho' the *Chinese* will not. Still the *Egyptians* retain'd a particular veneration for their former method, and dedicated it to sacred uses altogether.

This symbol of the snake and circle, which is the picture of the temple of *Abury*, we see on innumerable *Egyptian* monuments. Always it holds the uppermost, the first and chief place; which shews its high dignity.

Mr. *Selden*, upon the *Arundel marbles*, p. 133, says, “ this figure in abbreviated writing, among the *Greeks*, signifies *Δαίμων*, the deity.”  And *Kircher*, in his third tome, affirms the like of the *Brachmans* of the *East-Indies*.

I can by no means admit it to be an *Egyptian* invention. The *Egyptians* took this, and hieroglyphic writing in general, from the common ancestors of mankind. This is sufficiently prov'd from the universality of the thing, reaching from *China* in the east, to *Britain* in the west, nay, and into *America* too.

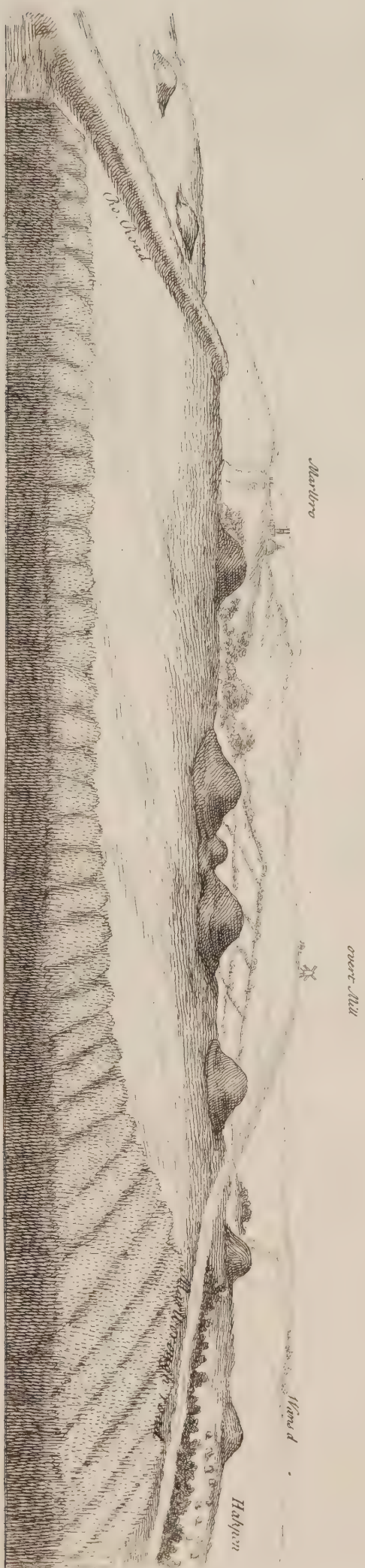
Nothing of so high account among the *Chinese*, as the representation of dragons and serpents, as we see in all their pictures and utensils; nay, the very stamps upon their ink. 'Tis the genial banner of their empire. It means every thing that is sacred among them. In baron *Vischer's* elegant book of ancient architecture, Tab. XV. you have the picture of a *Chinese* triumphal arch (of which there are many in the city of *Pekin*) twice upon it is pictur'd, in a tablet over the front, a circle and two snakes, as on *Egyptian* works. They adorn their temples, houses, habits, and every thing with this figure, as a common *prophylaxis*. I apprehend it was from the beginning a sacred amuletic character. 'Tis carv'd several times on the cornishes of the temple (I take it so to be) of *Persepolis*, as we see in Sir *John Chardin*, *Le Brun*, *Kæmfer*. Dragons were the *Parthian* ensigns, from whom the *Romans* in later times took them, and our *Saxon* ancestors from the *Romans*. 'Tis a known verse in the satyrift,

Pinge duos angues, sacer est locus.

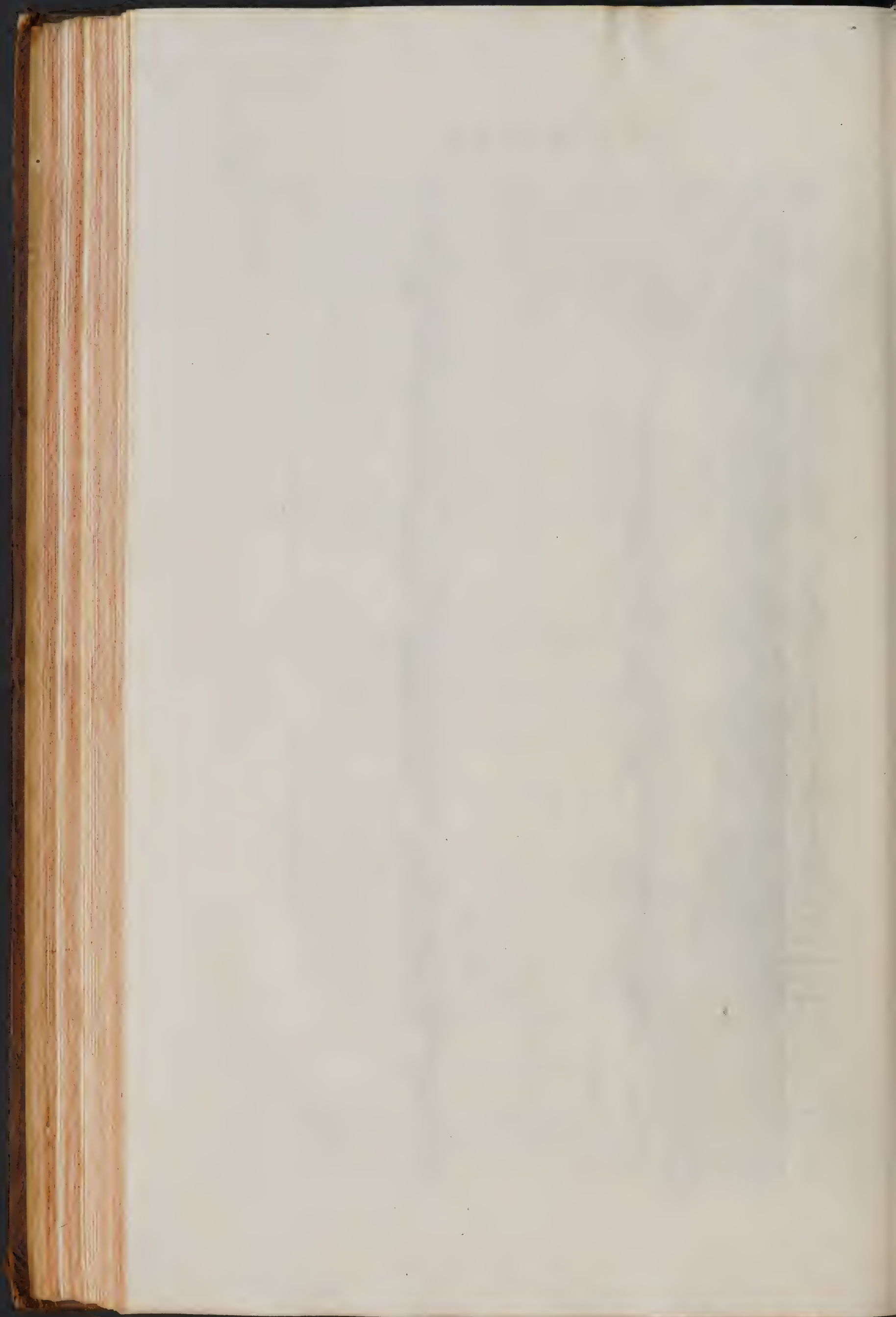
The Druids had no less a veneration for it, as we find by *Abury* and by their fondness of snake stone beads and the like, which *Pliny* calls snakes eggs, and discourses on, largely, in relation to our Druids.

Here

A group of Barrens on the side of the valley above Beckampton



A group of Barrens upon Overton hill



DESCRIBED.

57

Here we see the sacred regard paid to snakes from *China* to *Britain*. Still as we before suggested, it appears somewhat strange, when we consider that the patriarchs, of whose age and times we are now chiefly treating, were not ignorant of the evil deriv'd to mankind thro' this creature.

We may satisfy our selves about this difficulty, by considering, 1. the natural history of the serpent; and 2. the nature of forming of symbols.

First, the natural history of this animal. Can we divest our selves of original prejudice, we must allow the serpent kind, as to their outward appearance, among the most beautiful creatures in the world. The poets those great masters of nature, are luxuriant in their descriptions of them, comparing them to the most glorious appearance in the universe, the rainbow. Thus *Virgil Æneid* V.

*Ceruleæ cui terga notæ, maculosus & auro
Squamam incendebat fulgor; ceu nubibus arcus
Mille trahit varios, adverso sole colores.*

Thus *Lucan*,

Serpitis aurato nitidi fulgore dracones.

—— cristis præsignis & auro.

Igne micant oculi ——

Ovid. Met. 3.

Of *Cadmus's* snake.

Hephæstion II. writes concerning the *Hydra of Hercules*, that half his head was of gold. I saw a snake of such exquisite beauty in *Surrey*. The motion and the appearance or bright golden colour, being so like to angelick, seraphick beings; no wonder the ancients conceiv'd so high a regard for the serpent, as to reckon it a most divine animal. There is a kind of them bred in *Arabia* and *Africa*, of a shining yellow colour, like brass, or burnish'd gold, which in motion reflects the sun-beams with inconceivable lustre. Some of them are said to have wings, called *Seraphs*, *Saraphs*, *Seraphim*, mention'd *Deut.* xii. 15. this is the name given to the brazen serpent. And equally to the angels and celestial messengers, who are described of this appearance, in scripture. So the cherubim that supported the *Shechinah* in *Ezekiel* i. 7. "sparkled like the colour of burnish'd brass." The divine appearance between the candlesticks in *Apocalypse* i. 15. "His feet were like to fine brass, as if they burned in a furnace." Hence his ministers are called a flame of fire. *Psalms* civ. 4.

Secondly, consider the motion of a serpent, 'tis wonderful; perform'd without the help of legs, nay incomparably quicker than their kindred of the crocodile and lizard kind, which have four legs: 'tis swift, smooth, wavy, and beautiful. The ancients conceiv'd it to be like the walking of the gods; whence the notion of deify'd heroes, with serpents feet. *Pherecydes Syrus* says, the gods have snakes feet: meaning their motion was smooth and sweeping, without the alternate use of legs.

Heliodorus III. speaks of the wavy motion of the gods, not by opening their feet, but with a certain aerial force; it was call'd *incessus*. *Non ambulamus, sed incedimus*, says *Seneca*.

*At ego, quæ divûm incedo regina, Jovisque
Et soror & conjunx ———*

Virg. Æn. 1.

Et vera incessu patuit dea.

So the prophet *Ezekiel* describes the motion of the alate globes under the cherubims feet; as it ought to be understood, *Ezek. i. 12. Sanboniathore the Phœnician* in *Euseb. p. e. I. 7.* writes, that the nature of serpents is divine. " 'Tis the most spiritual animal of all and fiery; that it performs all its " various motions by its spirit, without other organs; and much more of this " kind, to our purpose. " *Jerem. xvi. 22.* The shout and the march of an army is compar'd to the motion of a serpent.

Thirdly, from the form, pass we to the *mind* of the serpent, if we may be allowed so to talk. The wisdom of this creature is celebrated from the time of creation itself. *Moses* writes, it was more subtle than any other creature, *Genes. iii. 1.* Our saviour recommends to the ministry, to imitate the prudence of serpents, as well as the innocence of doves: he makes it the symbol of christian prudence. The psalmist compares the slyness of the wicked to the serpent, which refuses to be charmed. *Aristotle* writes, that this animal is very crafty; but if we inquire into authors, concerning this wisdom of the creature, nothing occurs satisfactory: in truth 'tis figurative and symbolical; meaning the charm of rhetorick and oratory, taken from the divided tongue of this creature, and more especially regarding the preachers of evangelical truths: *διδασκαλία* among the ancients was prudence. Our saviour in the forecited place of the apocalypse, is represented with a two-edged sword in his mouth, meaning the efficacy of preaching. The people affirmed, " never man spake like this man: " and he sent the divine spirit of eloquence and languages upon his apostles, in the likeness of cloven tongues of fire.

Servius on the second *Æneid*, speaking of the tongue of *Laocoon's* serpent,

Sibila lambebant linguis vibrantibus ora,

tells us, no creature moves its tongue with so much swiftness; so that it seems triple.

——— *tresque vibrant linguæ* ———

Says *Ovid* of *Cadmus's* snake.

The tongue was the only active arms of the apostles, as the bifid tongue of the serpent is its only weapon; and which, as the ancients thought, carried life and death with it.

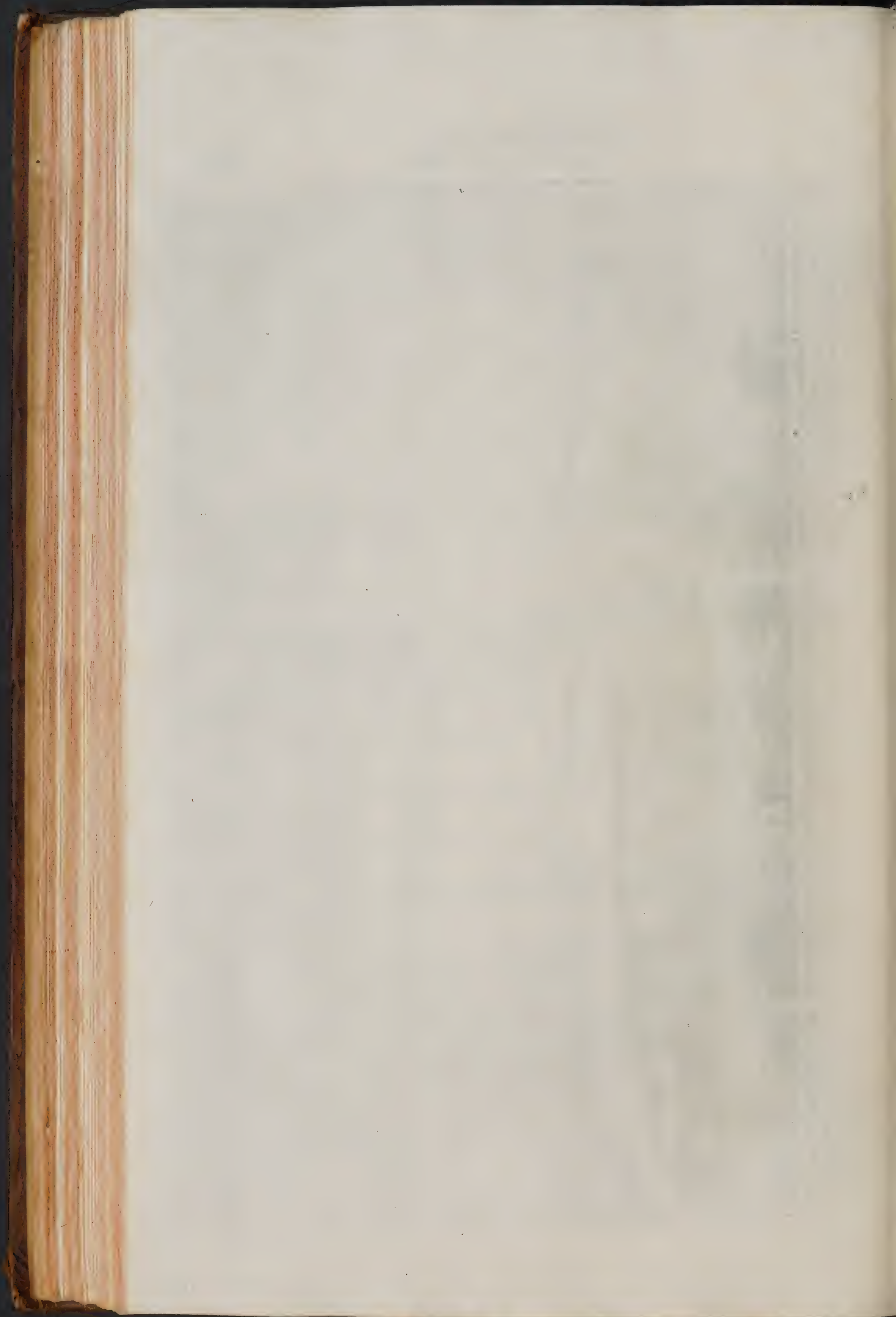
From the numerous and credible accounts I have seen, snakes, I am persuaded, have a power of charming, by looking stedfastly with their fiery eyes, on birds, mice, and such creatures as they prey upon. They are put into such an agony, as to run by degrees into their open mouth. Further, snakes were thought to have an enchanting power, not only with their eyes, but likewise by whispering into the ears: for by that whispering they communicated a prophetick and divine spirit. The scholiast of *Euripides* writes, of *Helenus* and *Cassandra*, that serpents licking their ears, so sharpened their hearing, that



Along

Milbarrow in Monkton. 215 f. long 55 broad set round with great stones, the broad end Eastward the narrow end W. drawn
10 July 1723.

Stukeley del.



that *they* only could hear the counfels of the gods; and became great prophets thereby. This incantation by the ears, is elegantly apply'd by the fathers, in their writings, to the preachers of the gospel, and to our saviour himself. *Clemens in pædagog.* V. calls him *Ερωδης* the inchanter, as the learned *Spanheim* observes: and often *St. Chrysostum* uses the like expression.

All these put together, I take to be some good reasons (to omit several more for brevity's sake) for the extraordinary veneration paid to this creature, from all antiquity. Our oldest heathen writer *Sanctioniathon* says, the *Phœnicians* call'd it *agathodæmon*, the good angel. *Epies* the *Phœnician* in *Eusebius* pronounces it a most divine animal. *Maximus* of *Tyre* before quoted writes, that the serpent was the great symbol of the deity, in most nations, even among the *Indians*. *Sigismund* in his *Muscovite-history*, says the like of the *Samogitians*, in the northern parts of that vast empire. *Gaguin* in his *Sarmatia*, of the *Lithuanians*. So *Scaliger* in his notes on *Aristotle* of animals, concerning the people of *Calicut* in the *East-Indies*; all books of travels into the *West-Indies*, the like. This sufficiently proves the notion nearly as old as mankind.

From these notions in antiquity, arose the strange humour of the ophite sect or heresy, who affirm the seducer serpent was the son of God. *Epiphanius*, *Tertullian*, *St. Augustin* and others speak of it. They kept a serpent in a box and worshipped it.

2. We are to consider the nature of forming of symbols. The serpent simply, as it was curs'd of God, and composite, as hanging on a tree, was symbolical of christ: according to the sense both of *jewish* and christian writers.

We have seen the serpent in very advantageous light, which was in order to remove our prejudice, by the high notion its natural history presents us, to which much might have been added. But this is not necessary in the formation of symbols, for if we should think this a mean and contemptible animal, unworthy to convey to us so great an idea, I answer, it was one of the arts of the inventors of symbols and emblems, to picture out the highest things by what we may esteem the lowest subjects: a beetle, for instance, is the symbol of no less than what the heathen call *anima mundi*; and to picture out the greatest good by its contrary. Just as *Isaiab* in the prophetic style calls that most excellent prince king *Hezekiah*, by the name of dragon, basilisk, cockatrice, and fiery flying serpent, xiv. 26. This is understood not in regard to any pravity of his own disposition, but in regard to the enemies of God's people, to whom he was as a dragon, a divine avenger against enemies, a protector of his own. Again consider the serpent as a prophylactick symbol, and the highest of sacred characters, thought most effectually to guard against and drive off all evil power. It was the method in making these prophylactick symbols, to take the figure of the thing we want to remedy. A most remarkable and apposite instance of this nature, is the famous brazen serpent erected by *Moses*, being suspended on a cross-pole, like that on which military banners are hung. They that were bitten by the fiery serpents, were order'd to look on this, and be whole. So that manifestly the symbol is to excite faith and obedience. They are the proper cure, not the intrinsic efficacy of the symbolical figure, *Wisd.* xvi. 6, 7.

All writers *jewish* and christian with one mouth assert, this was a type of the messiah. *Philo* is in a rapture about it; supposes somewhat extraordinary, future, is meant thereby. *Rabbi Moses Gerundinensis* writes thus, " It seems

" to

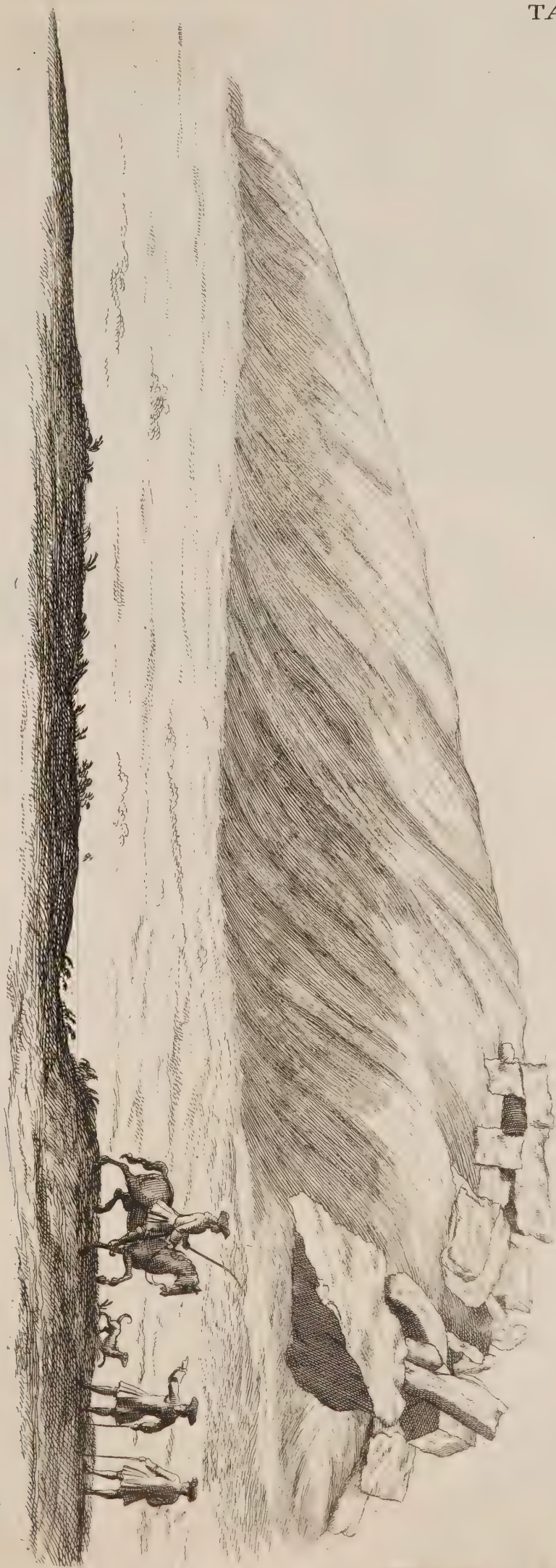
“ to me, concerning this mystery, that 'tis agreeable to the course of the divine law, as to miraculous works, that the mischief should be remedied by a thing similar to that which caus'd it.” And it makes the miracle more illustrious and divine, that god should direct a snake to cure those bitten by snakes.

Others of the rabbin are of the same way of thinking, as *David Kimchi*, *Michlol* II. And *Abarbenel* upon the place, f. 305. And *Nachmanides*. Our saviour applies the *mosaic* serpent directly to himself; no wonder then that the christian fathers do so. *Christus veluti serpens in cruce pependit*, says *St. Ambrose*. *Moebius* treats largely of this resemblance between *Christ* and the serpent, *exercitatio de æneo serpente*, p. 63. Highly honour'd was the serpent, that, as it had been the instrument of introducing the greatest evil to mankind, to it was directed God's word when he promised to us the greatest good, the messiah, imply'd in those words, *Gen. iii. 15*. He shall bruise thy head: αὐτῷ in the LXX.

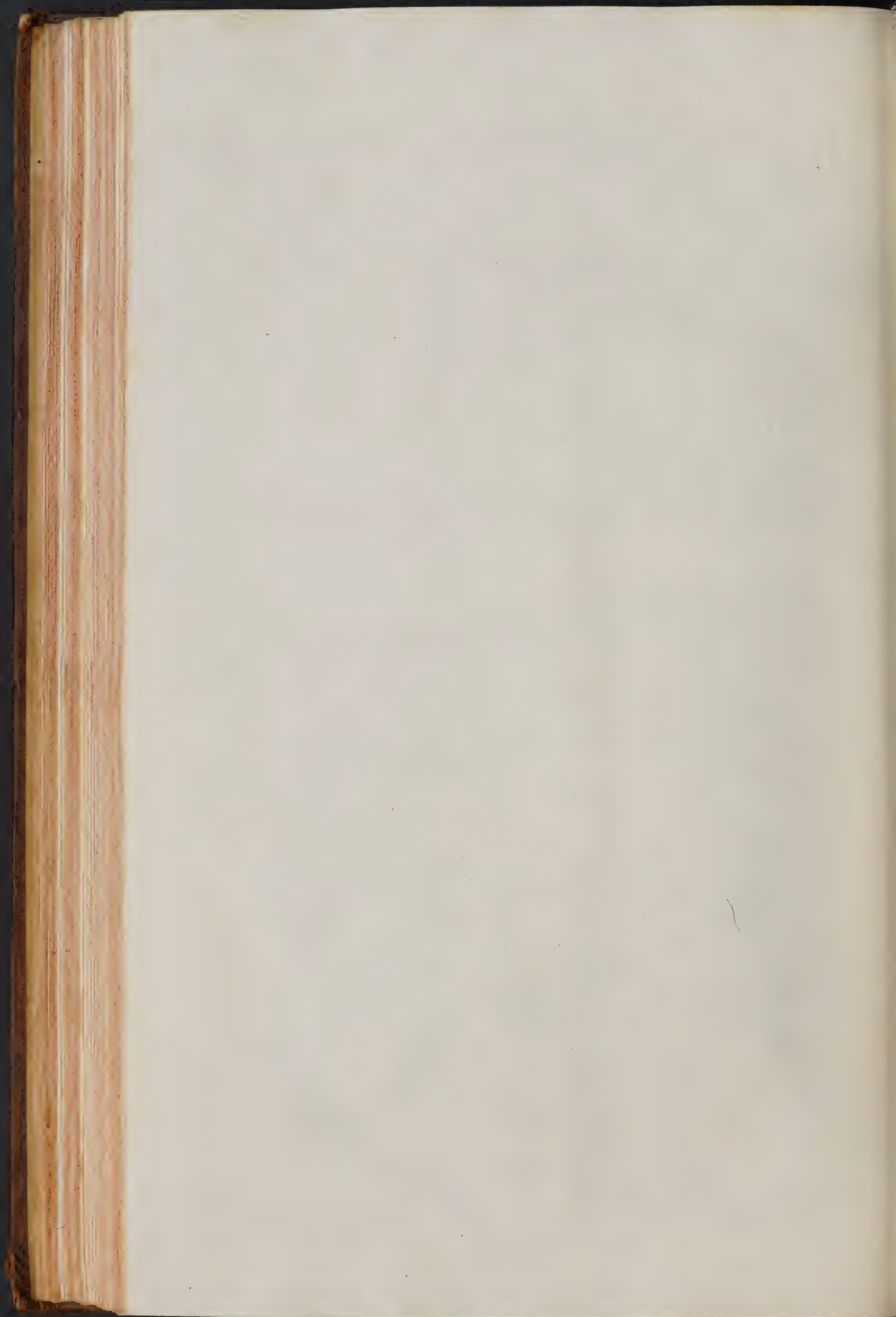
Another like case is that in *1 Samuel* v. the ark of God was taken captive by the *Philistines*, and they dar'd to look into the venerable secrecy thereof. The nation was smote in the hinder-parts, the organs of generation, which the scripture modestly calls *emerods*, *hæmorrhoids*. Moreover, a terrible pestilence killed many, and a plague of mice at harvest-time came upon them, and devoured all the fruit of their ground. In order to make an atonement, they sent away the ark again, with golden figures of the emerods and mice, a present accompanying of costly jewels, as a consecrated λύτρον, or satisfaction to the God of the *Jews*. Here, by the way, we should be blind if we did not see the origin of the *phallus* among the heathen.

Therefore to apply this. In regard to the seeming difficulty we at first took notice of, paying such a regard to an animal which the ancestors of mankind had so much reason to detest. Did the devil injure us under the form of a serpent? The like figure is the properest of any to symbolize the remedy, the antidote against the poison whereby the devil wrought man's fall. Therefore, naturally, the same is to symbolize the messiah then promised, who is to work man's redemption. And *St. Athanasius*, *Tom. II. quæst. 20*. scruples not to make a comparison between the union of the serpent and the devil, in the fatal temptation; to the union of the divine and human nature in our blessed saviour. The venomous serpent is his human nature, sinful, infected by the devil's treachery; he was made sin for us, tho' not contaminated himself. Tho' not venomous, he cures the venom of our nature. I observe that the rabbies, tho' they saw sufficiently, how necessarily the *mosaic* serpent was applicable to the messiah, yet they were somewhat fearful therein, and of speaking their mind upon it, for fear of doing ill, in comparing him to an accursed animal. But our saviour himself was not fearful in comparing himself to it, and the rather on that account, took it for a very express type of his crucifixion, and of his being accursed for our sakes, *Deut. xxi. 25. John iii. 14. Galat. iii. 13. i. e.* devoted as a sacrifice, an expiation, that we being freed from the curse of sin, might obtain the blessing of God. So our christian writers explain the type between our saviour and the brazen serpent in the wilderness. *Bede* in particular, on *John iii*. And here we see the nature of types, where a man that undergoes the curse and punishment of the law, becomes in reality a type of the messiah. A serpent which pictures out the evil principle, the like, *2 Cor. v. 21*. Assuredly *Moses*, by the holy Spirit, meant it to regard christ's crucifixion. A fit emblem of his divinity, thro' that remarkable quality of their throwing off

The Long Barrow S. of Silbury Hill.



An Archdruid's barrow.



off old age with their skin, and returning to youth again. For so the ancients thought :

Anguibus exuitur tenui cum pelle vetustas.

Tibullus.

A fit emblem of his resurrection from the dead, and of returning to an immortal life.

No wonder then, from such reasons as these, and others as obvious, the ancients concluded this to be the most divine of all animals, and thought it the aptest symbol of the *Νους ἐτερος*, the other, or second mind of *Plato*, whom they affirmed to be the creator of the world. I know not whether this notion of theirs did not farther contribute to it; they thought these animals brought forth by the mouth. They have too no limbs, or members for action, but exert their mighty power by the mouth only; whence *Horus Apollo* says, “a serpent is the symbol of the mouth.” This well represents the omnific *W O R D*, which *Suidas* speaks of from *Trismegistus*, all perfect, fruitful, the workman, creator of the world.

C H A P. XII.

The second sort of temples called Dracontia, like that of Abury, have been built frequently in old times. The traces of them pursued. Part of the history of Phut, third son of Cham. A genealogy of the most ancient sacred and heathen families. Phut had a fleet of ships upon the Mediterranean. The Typhon, Typhis, Python of antiquity, called Apollo Pythius after death. He was a builder of these serpentine temples. Like the emperor Augustus in countenance. He erected the first patriarchal temple at Delphos, a Dracontium. Parnassus originally Larnassus, which is no other than our Hakpen of Abury. The sabbath observed there originally. Ææas, a son of Phut's, built the Dracontium at Colchis. Perseus, another son of his, bore the sacred hierogram, the circle, snake, and wings, in his shield; whence the Medusa's head.

Zoroaster Magus, in *Euseb.* p. e. II. 7. *Plato*, *Porphyry*, and others of the old philosophers, define God to be every where and no where, who fills all space, and is contain'd in none; “from whom came all things that are, and which are not yet; eternal, immutable, omnipresent, incomprehensible, immaterial, without parts, beginning or end.” If we

put this definition into a geometrical figure, in order to form a symbol, we cannot possibly do it better than by describing the circle. A circle then in hieroglyphics means, divine; but particularly, as it is the most perfect and comprehensive of all geometrical figures, they design'd it for the symbol of the first and supreme being; whose resemblance we cannot find, whose center is every where, and circumference no where. It well pictur'd out, as *Abenephi* the *Arabian* and others assert, the divine nature of God.

Therefore this figure of the serpent and circle in their doctrine, aptly means the divine creator, or the creator descended from the supreme. For tho' the deity was author of all things, yet more immediately this SON or WORD of the supreme was the architect of the universe.

And this we find exactly consonant to the scripture doctrine. So that it seems very evident to me, the most important of divine truths admitted in the christian church, were imparted to the first race of mankind, the patriarchal church, which two are in reality but the same.

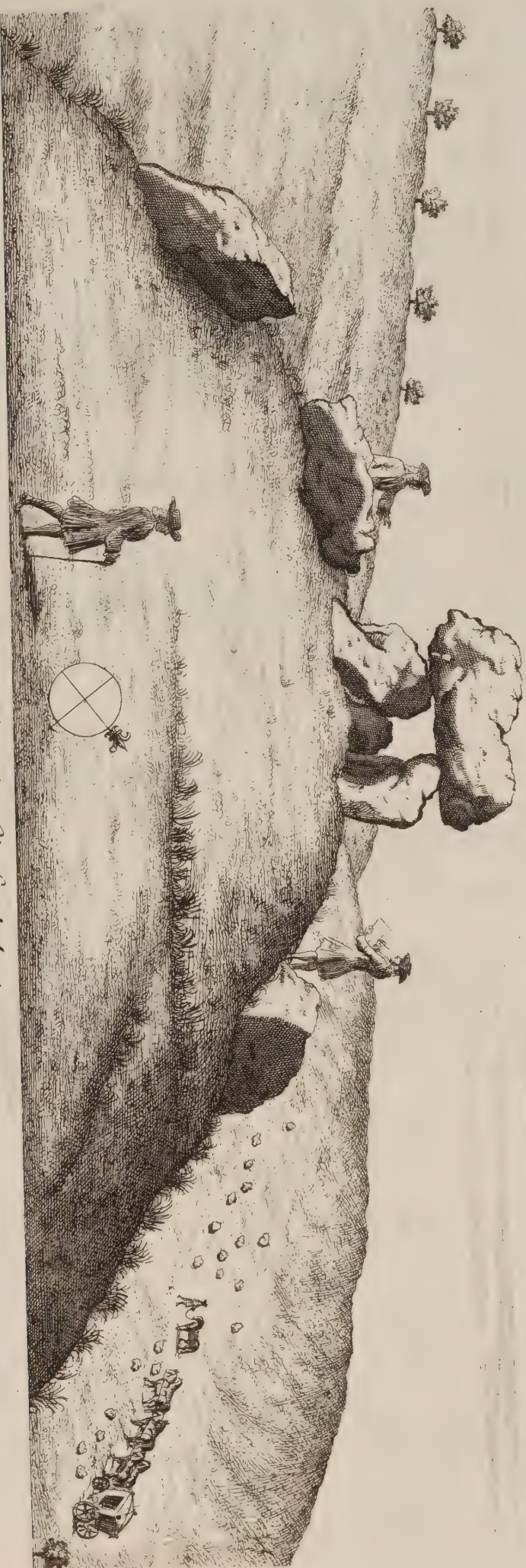
We learn repeatedly from *Sanchoiathon*, *Porphyry*, and other ancient authors quoted by *Eusebius* in the *præparatio evangelica*, that the first sages of the world had just and true notions of the nature of the deity, conformable to those of the christians: That, in their hieroglyphic way of writing, they design'd the deity and the mysterious nature thereof, by the sacred figure of the circle, snake, and wings. Of these, the circle meant the fountain of all being, the invisible supreme, who had no name. The serpent symboliz'd the son, or first divine emanation from the supreme. This they called by the name of *Ptha*, which is deriv'd from the *hebrew*, meaning the WORD. The wings symboliz'd that divine person or emanation from the former, commonly called *anima mundi*, but the *Egyptians* called him KNEPH, which in *hebrew* signifies winged.

Thus the old authors that speak of these things are to be understood, though they are confus'd, not rightly apprehending the bottom of the matter. And this hieroglyphic figure, in the whole, was call'd *Knephtha*.

But this knowledge of the nature of the deity, the most valuable *depositum* which could be communicated to mortals, was first perverted into idolatry; therefore God almighty forbore revealing himself further on that head, in an explicit manner, 'till the fulness of time arriv'd, the christian dispensation. But those people who preserv'd themselves from idolatry, among which I reckon our Druids, retain'd that knowledge thereof which had already been imparted, of which this sacred figure of the alate and serpentiferous circle was, as it were, a seal; which they stamp'd upon these most lasting monuments, their temples. And I doubt not but they somewhat improv'd the notions they had thereof, by reasoning, in the manner I shall speak of chap. XV.

Abury is not the only temple in *Britain* form'd on this design of the circle and serpent. I saw another at *Skap* in *Westmorland*, when I travell'd thro' the place, *anno* 1725, with Mr. *Roger Gale*. But I had no opportunity of examining into it.

There is another, as I take it, at *Classeriness*, a village in the island of *Lewis*, between *Scotland* and *Ireland*. I took a drawing of it from Mr. *Lwydd*'s travels; but he was a very bad designer, and having no knowledge of the purport, makes the representation still worse. The circle to which it belongs is 20 cubits in diameter. There is a central obelisc. A part of the snake remains going from it, which he calls an avenue. He did not discern the curve of it,



View of the Kist-Tarn in Claford bottom.



no more than that of *Kennet* avenue, which he likewise has drawn in the same collection, as a straight line. It seems to me that the circle was double, or two concentric. I shall print it in the the succeeding volume.

No doubt but there are more in the *britannic* isles. I propose in this chapter to deliver my notions concerning them in the more eastern parts of the world, of which are many traces in ancient writing; avoiding prolixity as much as possible.

The practice of building these serpentine temples was us'd by the patriarchs, perhaps near the beginning of the world. I have some proof of their being ancients than the flood; but shall not at present insist on it. The first person I shall take notice of on this account is *Phut*, a brother of *Canaan*, son of *Cham*. *Phut* was a person of much greater eminence in antiquity, than vulgarly thought. But would we know any thing of the particular memoirs of this man, or of any other his relations and coevals, we have nothing left us for it but heathen story.

Tho' the *Phœnicians*, and our *Druids*, as well as the *Egyptians* too, had the earliest use of alphabet writing, yet none of these nations have transmitted to us any memoirs of themselves. And for what little knowledge we have of them, besides their monuments, we are altogether indebted to the *Greeks*, that receiv'd these arts from them. They happily improv'd art and science, sculpture and writing, so as to hand down to us most of the ancient history we know, beside the bible. Still this misfortune attended them, that they improv'd the symbolical method of writing, which they learn'd from the *Phœnicians* and *Egyptians*, to that monstrous pitch, as to produce what we call by the general name of *mythology*. It was but very late that they came to write true history: so that the whole of the ancient history of the nations they write of, is envelop'd in this perplexing mythology.

Yet we should be highly to blame, if we absolutely neglected it. 'Tis all we can have of prophane antiquity. 'Tis more commendable for us to study to extricate it from its symbolic mystery, and find out the open truth. Those that have succeeded best therein, find much agreement between it and the scripture history, as far as they are concurrent.

'Tis from this mythology, chiefly, that I can pretend to discourse any further, concerning these great works I have been describing. I shall endeavour to do it with all the brevity and perspicuity possible, as becomes such sort of discourses. Yet I despair not of finding out a good deal of true history. I shall not answer for all. And a great deal of candour is necessary in the reader, if he would have either pleasure or instruction in it. Yea, says a predecessor in these kind of inquiries, *Dr. Dickenson, Delph. Phœnic.* "if we look over the *greek* mythology with proper sagacity, we shall easily discover many footsteps of "true religion."

"A fable is an artificial discourse, consisting of the marvellous, and a philosopher, in some sort, is a lover of such." says the great philosopher, *Metaphys.* I. 2.

There are vast treasures of ancient knowledge in mythology, especially of history both sacred and civil. 'Tis all that we have left of heathen history of the most ancient times, and 'tis worth our while to shake off the rubbish, and pick out the useful part. The learned labours of *Bochart*, *Selden*, *Marsham*, *Huetius*, *Gale*, *Cumberland*, *Banier*, and many more, shew us its utility. And we must pardon them if, in some things, they have gone beyond the

the golden medium, we ourselves will be content to err somewhat with those great names.

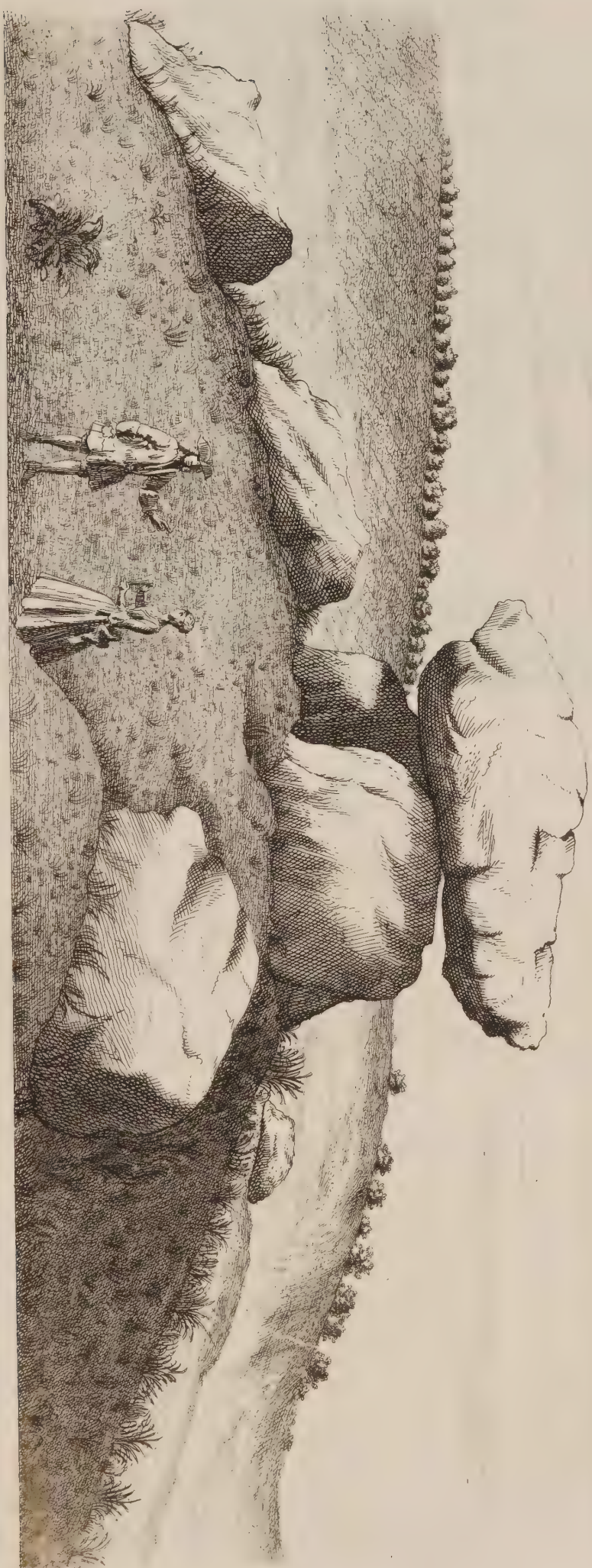
Phut, son of *Cham*, was a person of eminence, tho' not taken notice of so much as he deserves. I think it much to our purpose to recite some part of his history. He is the *Apollo* mention'd by *Sanchoniathon*, son of *Cronus*, who is *Cham*, as is demonstrated beyond doubt by bishop *Cumberland*, in his posthumous works; he is said to have been born in *Peræa*, i. e. the country toward the *Euphrates*: his third son; as likewise deliver'd by *Moses*. From the word *Phut*, he was called *Python*, by a little transposition natural in pronouncing a difficult name; and, by a like transposition, *Typhon*.

Apollo Pythius was the son of *Ammon*, that is *Cham*, says *Lucius Ampelius*, in *libro memoriali*. *Plutarch de Isid. & Osir.* writes, that *Typhon* was brother to *Osiris*, who was undoubtedly *Misraim*, son of *Cham*. The like by *Diodorus Siculus*.

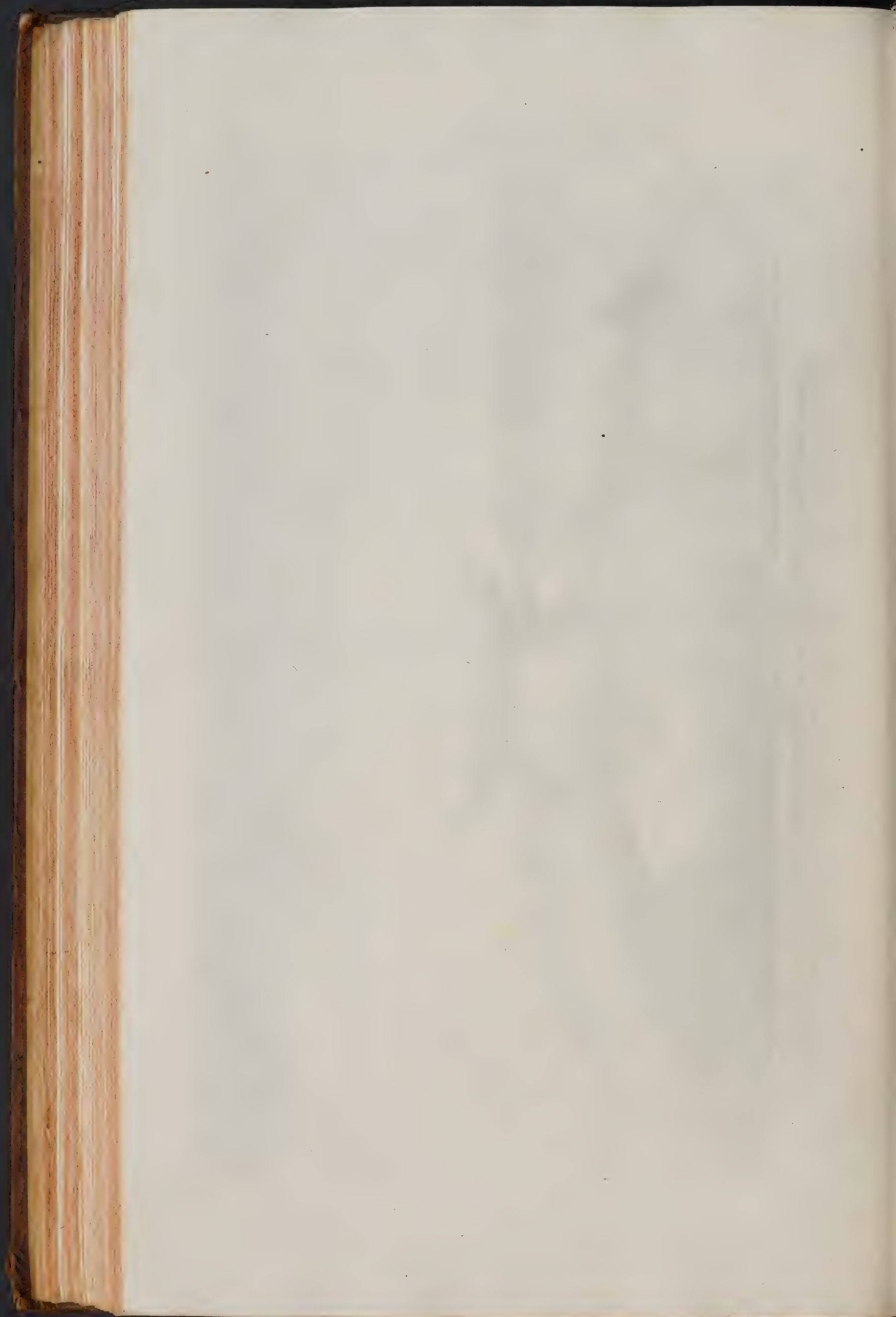
To facilitate the understanding of antiquity, I here present the reader with a genealogical table of the great personages we are going to treat of. I could produce the evidences that prove each particular descent, in a strictly heraldical way, but it would now take up too much of our time.



TAB XXXIII
P. 17



North-East View of the Kist-Tuon in Clatford bottom. July. 1723.



65

LAMECH, Geinus Autochthou, Ophion, Ophiuchus,
Ehoun, Hypsistus. = Beruth

²
 SHEM, Magus, Mithras,
 Dis, Sumanus, Pluto.

¹
 JAPHET,
 Nereus.

³
 CHAM, Amynus, Ammon, Saturn,
 Mannus, Cronus, Ilus, Baal I.

Atlas
 ARPHAXAD, Sydic
 MELCHISEDEC

JAVAN, Pontus,
 Janus,

Dagon, Siton

²
 MISRAIM
 Misfor, Ofiris

Antæus
 Asclepias

SELAH

TARSIS, Poseidon,
 Neptune

Demaroon
 Jupiter Picus

³
 PHUT
 Apollo Typhon

⁴
 CANAAN
 Agenor
 Mercury
 Phœnix
 Chna

¹
 CHUS
 Belus II.

Diofcuri

EBER

Albion Bergion

Melicartus
 Hercules

PELEG

Perfeus

CADMUS
 HITTITE
 Heveus, Hyas

HETH
 Hittite

Europa

LUD Thoth
 Hermes

NIMROD
 Ninus

REU

SERUG

HAMOR
*of whom Jacob
 bought a field,
 Gen. xxxiii.*

HOR
 Horite, Heros,

ZOHAR

NAHOR

SHECHEM
*who marry'd
 Dinah, Jacob's
 daughter.*

SEIR

EPHRON, *who sold unto Abraham the
 cave of Macpelah, Gen. xxiii.*

TERAH

ANAH, duke

ABRAHAM

MIDIAN

ISAAC

ESAU=AHOLIBAMAH

APHER, Africus, Phryxus, Phrygius,
who gave name to Britain.

VOL. II.

S

Phut

Phut was the first most celebrated navigator of antiquity, built a fleet of ships, began to carry colonies into the countries on the *Mediterranean* sea. *Strabo* in IX. tells us the history of him from *Ephorus*, a very ancient historian. He says *Phut* or *Apollo* travell'd the earth, and came to the rude inhabitants of *Parnassus*. His business was to bring men to civility and manners, to use corn for their food.

Pindar writes of him,

— He travell'd o'er earth and sea, setting watch-towers on hill-tops,
among the nations, consecrating temples, and building groves.

Lycophron mentions *Typhon's* watch-towers in *Arimis*, which probably is the *Peræa* of *Sanchoniathon*, the east part of *Syria*, where *Homer* says the *urn*, or bed of *Typhon* was, in a field abounding with oaks. 'Tis not unusual for *Apollo* to be represented in the character of a military captain. *Hygin. fab.* 140. And he really was a leader of a vast colony of his people into *Egypt*, then possess'd by his elder brother *Misraim*. Of this more hereafter. Of him speaks *Seneca* in *Medea*,

*Ausus Tiphys pandere vasto
Carbasæ ponto, legesque novas
Scribere ventis —*

Again,

Tiphys in primis domitor profundæ.

Jerem. xli. 9. the *Libyans* of *Africa* are in the original *Phut*. The *Lydians* there are the people or posterity of *Lud*, *Thoth*, his brother.

Apollodorus I. 4. writes, that *Elios*, our *Phut*, married *Rhode* daughter of *Neptune*, who was really *Tarshish* son of *Javan*, son of *Japhet*. From her he denominated the celebrated island, where, to his honour, was erected by posterity, the most stupendous statue in brass that ever was in the world, in any metal or other matter; being seventy cubits in height, whence all great statues have been call'd *Colosses*. The *Argonauts* in *Apollonius* I. sacrifice to *Apollo* the patron of navigation; in *Artemidorus*, *Oniro* II. 35. call'd *Apollo Delphinus*; that author says it means *long voyages*. *Pausanias* in *Bæoticis* gives him the same surname. Hence, I apprehend, the *dolphin*, his cognizance, was plac'd in the heavens.

In face, he was like to *Augustus*. I have several *Rhodian* coins in silver and brass, of different sizes, in all which he is pictur'd. Nor need we be scrupulous in thinking them a good resemblance. For the *Telchines*, inhabitants of *Rhodes*, are said to be the first makers of images. And we may at this time of day, have the satisfaction of seeing an infinite number of representations of him, in the coins, busts, and images of *Augustus*, particularly the famous statue of *Apollo* in the *Vatican* garden at *Rome*, made from the emperor's face. Therefore we may well admit of it for the heroical effigies of *Phut*.

Bochart thinks, he fixt his habitation first at *Delos*, and his family, and thence the fable of his being born there. I have an ancient brass coin, with the heroical effigies of his mother *Latona*. Her head in the adverse *IEPA CYNKAEITOC*, reverse, the goddess sitting, a *hasta pura* held oblique in her right hand. *ΑΗΤΩΤΡΙΠΗΟΛΕΙΤΩΝ*.



The Kishnaen in Claford bottom; Jun. 30. 1723. from S. Northwest

新編 萬國通志 卷一百一十五

新編 萬國通志

In this island of *Delos* he had a most magnificent temple, built to him in after ages, when idolatry began. The noble remains of it are to be seen there still. For his great fame and exploits, posterity consecrated him, calling him the son of *Jupiter*, meaning *Jupiter Ammon*, or more properly of *Saturn*.

But in no place was *Phut* more famous than in *Phocis*. He planted the country about the mountain *Parnassus*, where he built, as I apprehend, a great serpentine temple, like ours of *Abury*, at the bottom of that mountain, by the city of *Delphos*. This I gather from the *Greek* reports of the serpent *Python* of an immense bulk, bred of the slime left on the earth, by the general deluge, which *Apollo* here overcame; and instituted annual games call'd *Pythia*, plainly from his own name. These were the first and most ancient games we hear of in *Greece*.

Change the places, *Abury* for *Parnassus*, and we have both the natural, as well as chronological history of the place; a vast temple in form of a serpent, made out of stones left on the surface of the earth after the deluge: not only so but the very name too. The name of *Parnassus* was originally *Larnassus*, says *Stephanus Byzantinus*. The letter L is not a radical in this word, as the learned *Dickenson* observes in *Delphi phœnic*. therefore the word is *Harnassus*, *Har* is a headland or promontory of a hill, and *nahas* a serpent, which is no other than our *Hakpen* of *Abury*. Whence we conclude, the snaky temple extended its huge length along the bottom of *Parnassus*, and laid its head upon a promontory of it, just as ours at *Abury*, on *Overton-hill*. Whence *Ovid* not merely poetically, describes it;

———*Tot jugera ventre prementem.*

This was the original patriarchal temple dedicated to the true God, where oracles were originally given by *Themis* says *Apollodorus* l. 4. Which name I take to be a corruption made in after times from the *Jewish Thummim*, for a divine and true oracle; which *Dickenson* asserts to have been at this place, page 104. in time turn'd into an idolatrous one. Many built one after another, as the former ones were sack'd and destroy'd.

The report of the mountain having been call'd *Larnassus*, is another argument of the high antiquity of this first serpentine temple here built by *Phut*, and throws us up to the patriarchal church, and to the times immediately after the great deluge. *Stephanus* of *Byzantium* before quoted, says it: and the interpreter of *Apollonius*, and *Ovid* makes *Apollo's* engagement with *Python* to be immediately after the flood. They pretend the name *Larnassus* comes from *Larnax*, the ark of *Deucalion* landing here, agreeable to the *Greek* method of drawing all antiquity to themselves.

The central obeliscal stone in some of the circular works here, which was the *Kebla*, as in the southern temple of *Abury*, was afterward, in idolatrous times, worshipped at *Delphos* for the statue of *Apollo*, as *Clemens Alexandrinus* writes, *Strom.* l. 'till art and *Grecian* delicacy improv'd and produc'd elegant images, like that aforementioned of the *vatican*, and innumerable more, still remaining.

In *Vaillant's* colony coins vol. I. page 242. is an elegant coin struck at *Cæsarea*, to the emperor *Antoninus Pius*. On the reverse, *Apollo* standing, leans on a *tripod*, holds in his right hand a snake extended. The learned author is at a loss to explain it, therefore I may be allowed to give my opinion, that it relates to our present subject.

It

It was the method of the ancient planters of colonies, to begin their work with building temples, I mean our patriarchal temples, for there were then no other. And they instituted festival and religious games, which contributed very much to polish and civilize mankind, and make them have a due notion and practice of religion, without which it is impossible for any state to subsist. Of this *Strabo* writes very sensibly in IX. treating on this very place. The *Pæanick* or *Pythian* are the most ancient games we have any account of. *Strabo* writes very largely concerning them.

These great festivals were at the four solar ingresses into the cardinal signs, which were the times of publick sacrificing, as I suppose, from the creation of the world. The *Pythian* festival was celebrated on the sixth day of the *Athenian* month *Thargelion*, *Delpbick* *Busius*. 'Tis between *April* and *May*.

But we learn, from the scholiast of *Pindar*, *prolegom. ad Pythia*, that *Apollo* instituted the *Pythia* on the seventh day after he had overcome the serpent *Python*; and that at *Delpbos* they sung a hymn called *Pæan* to *Apollo* every seventh day. The *Athenians* did the like, every seventh day of the moon, whence *Hesiod's*

Ἐβδομὴν ἱερὸν ἡμᾶρ —

Because, says he, *Apollo* was born on that day.

The learned *Gale* observes from this, in his court of the *Gentiles*, p. 150. that it means the sabbath as the patriarchal custom, before the *Jewish* institution. *Usher* before him, of the same opinion, in his discourse on the sabbath. *Porphry* in his book concerning the *Jews*, quoted by *Eusebius* *pr. ev.* I. 9. tells us, the *Phœnicians* consecrated one day in seven as holy; he says indeed, it was in honour of their principal deity *Saturn*, as they call'd him, and *Israel*. We are not to regard his reason, any more than *Hesiod's* aforementioned, but his testimony of a matter of fact, has its just weight. He means to prove a custom older than *Judaism*.

I take all this to be an illustrious proof of the patriarchal observation of the sabbath, before the *Mosaick* dispensation. Their sabbath was intirely like our christian, the greatest festival of all, and deservedly the most to be regarded, as being religion properly, or practical religion.

We cannot easily determine on what day the patriarchal sabbath was kept, *Hesiod's* reason being the birth day of *Apollo*, pleads for sunday; *Porphry's* for saturday, consequent to which thus *Martial* XII. 63.

In Saturnum.

*Antiqui Rex magne poli, mundique prioris,
Sub quo pigra quies, nec labor ullus erat.*

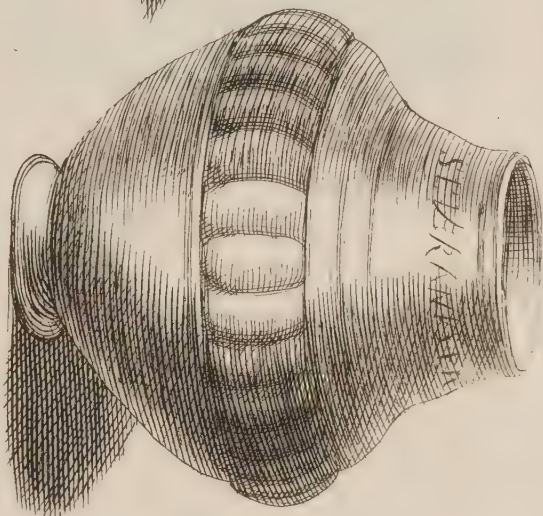
But both shew evidently the antiquity of the hebdomadal division of time, and the planetary names of the week days, and the primæval sabbatical rest. *Pausanias in atticis* writes, at *Megara* was a statue of *Apollo* carrying the *Decimæ* or tithe, another patriarchal usage.

The work of *Phut's* building an enormous serpentine temple, was call'd killing or overcoming the huge serpent *Python*, properly son of the earth.

— Et



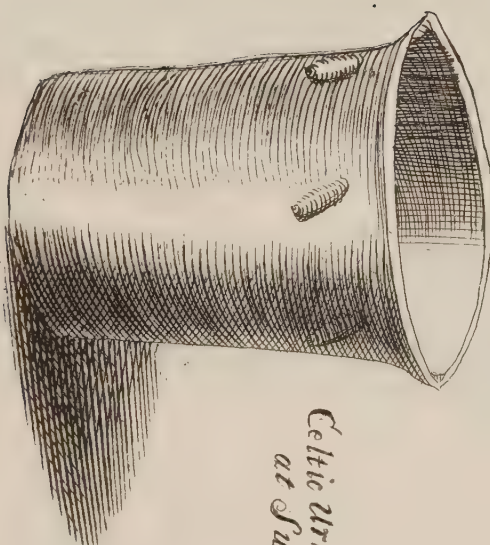
A Roman Wine found at Newington :



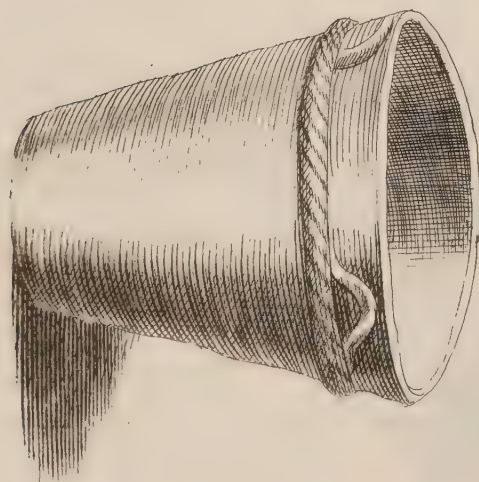
*(Hydroneux a Druids tomb
found in France.*

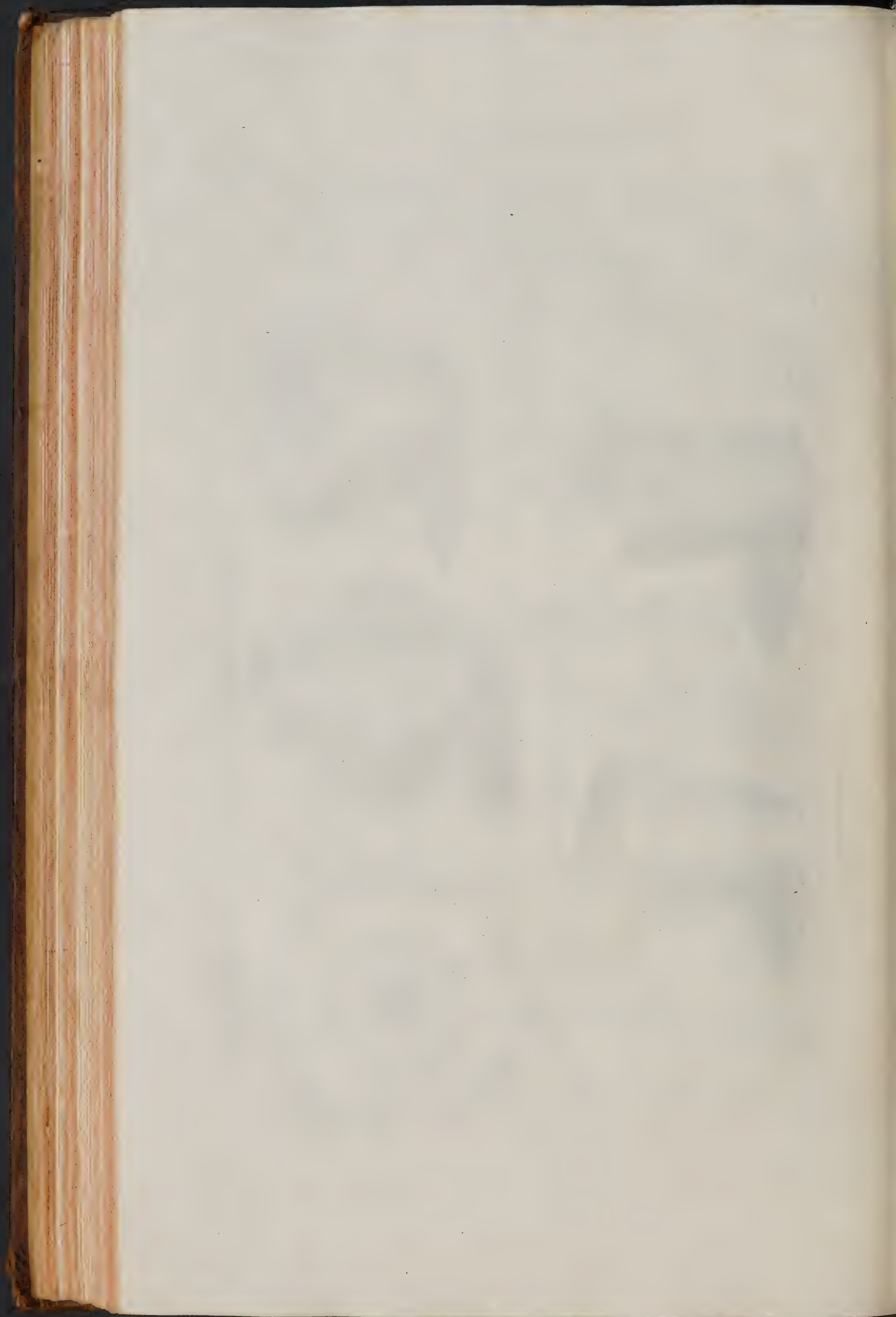


ΣΕΛΕΚΑΛΛΥΣ·ΠΑΤΕΡ·Β·ΟΥΔ·ΙΟΝΙΑΙ·ΕΙΚΛΙ·Ν.



*Celtic urns found
at Sunbury.*





——— *Et te quoque maxime Python*
Tum genuit: populisque novis incognita serpens
Terror eras. Tantum spatii de monte tenebas. Ovid. Met.

Publick sacrifices, games, hymns, a sabbatical observance being there celebrated; we have just reason to think all the like were observ'd by our Druids at *Abury*, especially considering they were of *Phœnician* original.

To conclude this chapter, this labour of *Phut's* is told in many places. Some say it was in *Myfia*, in *Phrygia* others, again in *Cilicia*, in *Pithecusa*, in *Bœotia*; *Strabo* xiii. writes, that it was in *Syria*: and there seems to have been a serpentine temple on the river *Orontes* of *Antioch*, for it was call'd originally *Typhon* and *Οφιτς*, as *Strabo* writes, xvi. and *Eustathius* in *Iliad*, p. 262. *Basil.* and in *Dionysium*. The story is of *Typhon* a huge serpent slain there by a thunderbolt from *Jupiter*, near a sacred cave called *Nymphæum*.

The meaning of all this, seems to be, that *Phut* in person, or his people built them in all these places. *Ææas* a son of *Phut's*, built the serpentine temple at *Colchis*.

Perseus was a son of *Demaroon's*, born in *Egypt*, *Euseb.* p. c. II. 1. he was coæval with *Phut*, and bore in his shield the sacred hierogram, and he probably built of these *Dracontia*. From this the poets made their fable of *Medusa's* head, and that it turn'd men into snakes. *Hesiod* in the description of *Hercules's* shield, thus paints him in *English*.

“ As he went, his adamantine shield sounded, and tinkled with a loud noise.
 “ In a circle two dragons were suspended, lifting up their heads.”

Johannes Malala makes *Perseus* institutor of the *Magi*, who were the patriarchal priests of the east. He calls the river of *Antioch* abovementioned *Dracon*.



Hercules of Tyre, part of his history. Was a pastor king in Egypt. Retired thence with 240000 men, about the latter end of Abraham's time. The chronology of those pastor kings fixed, somewhat more accurately than in Usher and Cumberland. Hercules king in Egypt, or the Pharaoh with whom Abraham conversed there. He was a very great navigator: a learned prince, an astronomer, a chronologer. The Hercules Ogmius. What the word means. He knew the secret of alphabet writing, and the true length of the solar year. He learn'd probably of Abraham. He carried colonies about the Mediterranean, and into the Ocean, and brought the Druids into Britain. He built many patriarchal temples; some of serpentine form: particularly at Acon in Palestine. He had a son called Isaac. The evidences of Hercules planting Britain. Of Apher his companion, grandson of Abraham, giving name to Britain. Remains of Hercules his people, called Hycsi, in Britain. Hence we conclude our Druids had the use of Writing before Cadmus carried it into Greece.

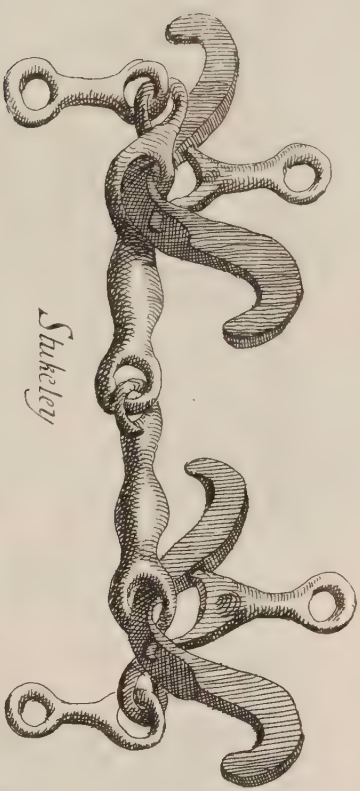
NOT much later in time than *Phut*, lived that other celebrated hero of antiquity, the *Egyptian, Phœnician, Tyrian Hercules*; whom I take to be a principal planter of *Britain*. He was of *Phœnician* extract, born in *Egypt* and king there, founder of *Tyre*, and the most famous navigator: the first that pass'd thro' the *Mediterranean*, and ventur'd into the great *Ocean*. I have wrote his history copiously, from which I must recite some deductions only, useful to our present purpose.

Hercules call'd *Melcartus*, was son of *Demaroon*, as *Sanchoniathon* the *Phœnician* writer informs us. *Demaroon* was intituled *Zeus*, whence the *Greeks* made *Hercules* the son of *Jupiter*. *Demaroon* according to our *Phœnician* author, was son of *Dagon* or *Siton* son of *Ouranus* (who in truth is *Noah*) and begat after the flood, but it was not his business to mention the flood. *Hercules* then may reasonably be suppos'd to live to the same age as *Noah's* other great grandsons; if we say grandsons, it alters not the case. We need not be concerned at the seeming great distance between *Hercules* in the genealogy and *Apher*: for from *Sanchoniathon* we may prove that *Melchisedec* was *Arphaxad*. He conversed with *Abraham*.

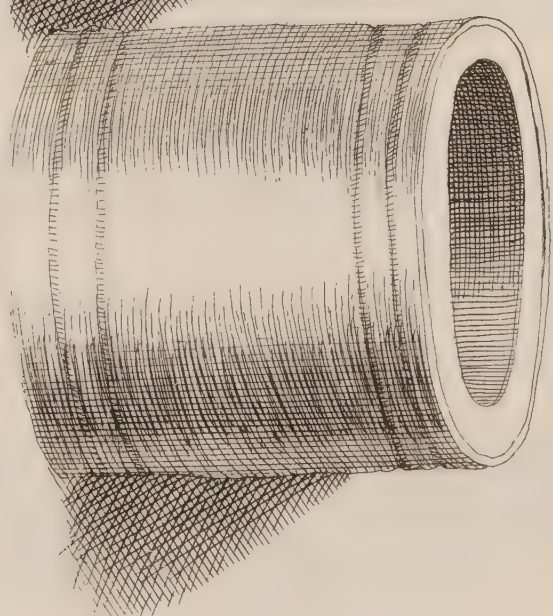
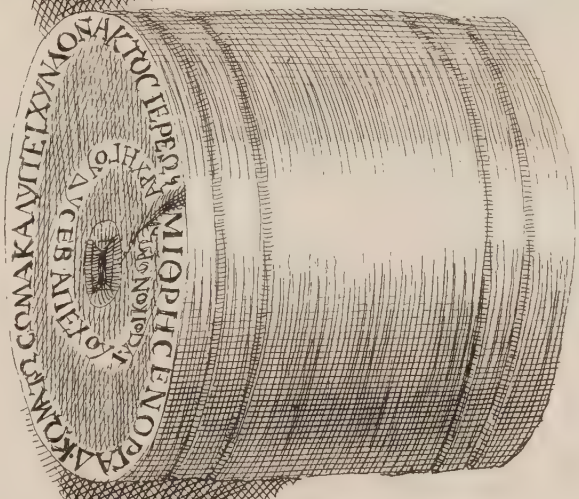
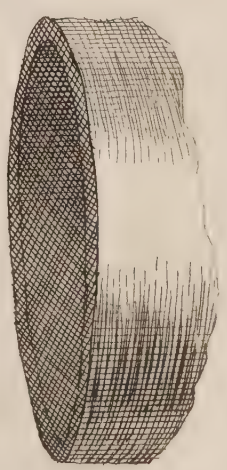
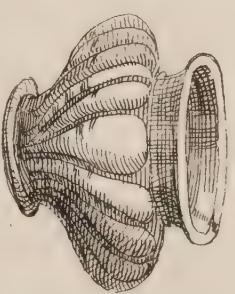
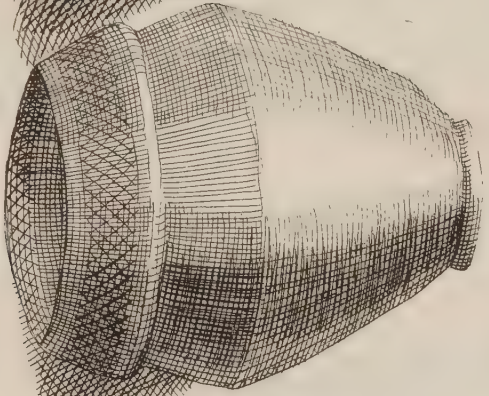
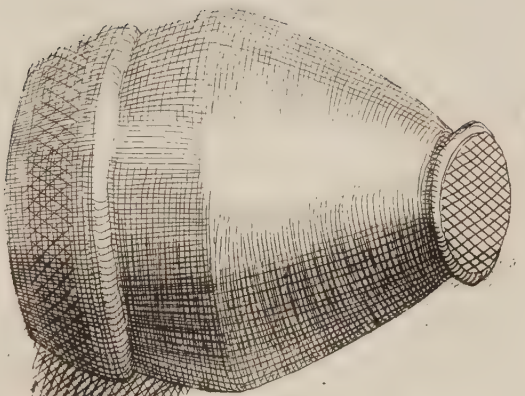
Josephus in his first book against *Apion* has preserv'd a valuable and venerable piece of antiquity, call'd *Manethon*, the *Egyptians Dynasties*. This has given the learned much entertainment. I have considered it too with attention, in what I have wrote concerning the *Mosaick* chronology. I shall here recite some conclusions from it, for my present purpose.

The

A British brode



Shuteley



A British Urn

Shuteley

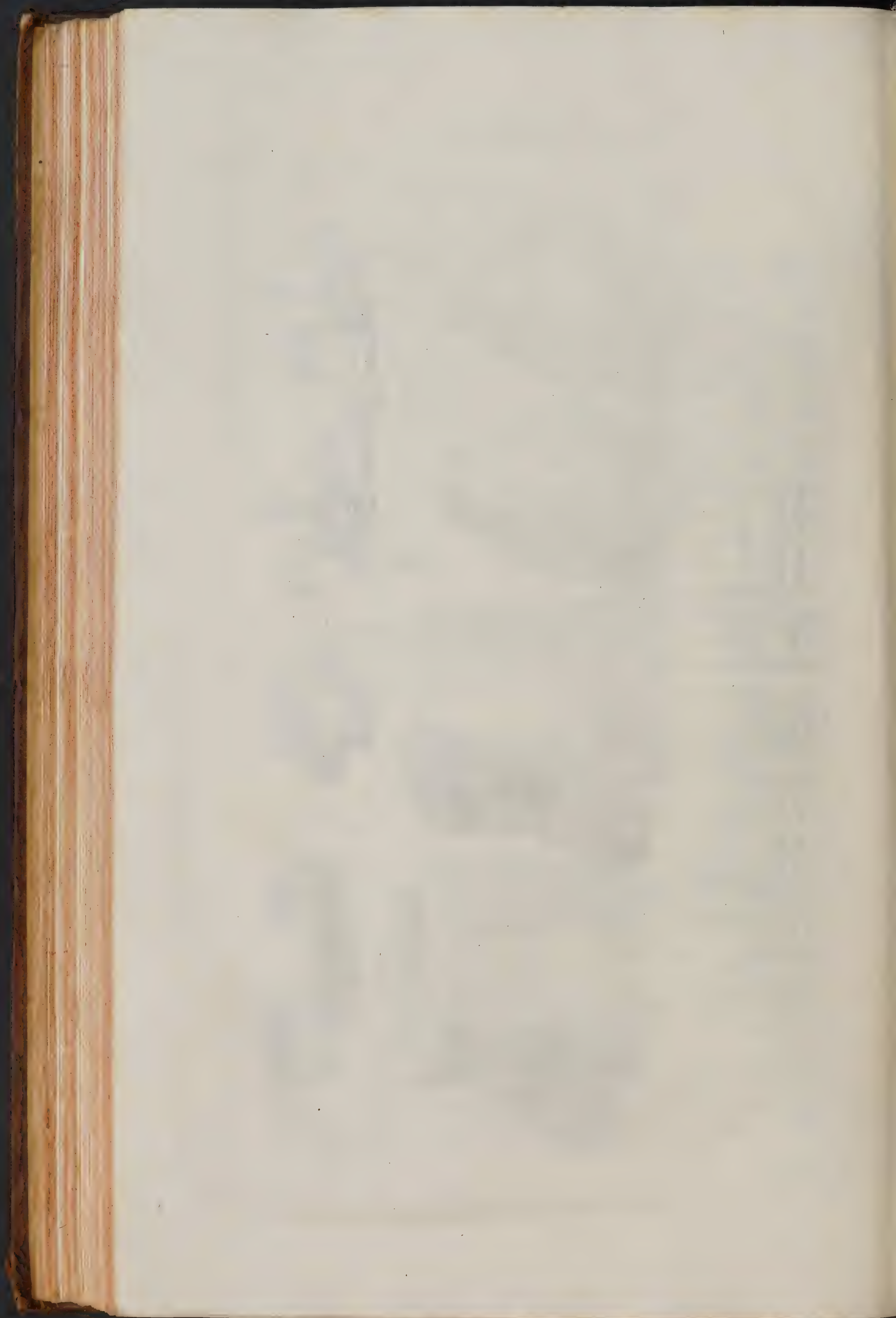
D.M.
Robert Halford Mit. Caroli Tucker Ar.

Hyndonae Urn

De Antiquitatibus
opline meritis
L. M. &



Alburiculis
ex voto posuit
W. Shuteley.



The dynasty of the pastor kings is what we are chiefly concern'd in, which belongs to the most early ages after the flood. Sir *John Marsham* has set them too low. Bishop *Usher* and *Cumberland* are much nearer the truth, as I apprehend, and from whom I differ very little. The last of this dynasty of pastors is *Affis*, *Archles*, our *Egyptian Hercules*. They were *Canaanites* that followed *Misraim* into *Egypt*, and at first liv'd very peaceably, but in time the two families quarrel'd, and wag'd terrible wars together, for 200 years. The *Misraimites* possess'd the upper regions of the *Nile*, *Canaanites* the lower or marshy part upon the *Mediterranean* sea, call'd *Delta*. Hence the former call'd 'em *Titans*, i. e. dirty, fenmen, bog-trotters, as we say contemptuously, of a people who are their real descendants. The *Misraimites* call'd themselves the *Elohim*, or Gods, descendants of *Ilus* or *Cham*, and that liv'd, as it were, in a heavenly region, toward *Egyptian Ethiopia*, where *Homer* makes the gods to hold their festivals. So the *Greeks* call'd such as liv'd in the high countries, *Athamanes*, *heavenly*. Mount *Olympus* was heaven, the habitation of the gods. This was the way of talking in the heroical times.

The *Canaanites*, on the other hand, call'd themselves *Hycsi*, or royal pastors. And the stories of the battles between these two people are the oldest stories we have among the poets, when they ring about the wars between the gods and the *Titans*.

In the chronology of this pastor dynasty, I differ a little from the great authors aforementioned. The chief reason why, is this. They take the numbers in *Josephus's* catalogue, as in the present copies; but I hold 'em erroneous, and to be corrected from *Africanus*, *Eusebius*, and *Syncellus*, who copied from *Josephus* in earlier times. *Josephus's* present numbers are somewhat too short: for tho' *Africanus*, *Eusebius*, and *Syncellus* differ from one another, as well as from *Josephus*, (such is the misfortune of negligence in transcription) yet they all agree to heighten the numbers. And *Josephus* himself, twice in the same books, makes the sum total to be 393 years, which is more than his particulars, by which *Marsham*, *Usher*, and *Cumberland* go. But take that sum total 393, and set it at the *exodus*, and count upwards: I apprehend then we have it in its right situation.

By this means, the head of the pastor dynasty in *Egypt*, which commenced with *Salatis*, must be placed *anno mundi* 1860 instead of 1920, as *Usher* and *Cumberland* have it: and during the reign of *Menes*, *Misraim*, *Osiris*, according to their own chronology. This, I am confident, is near the truth. And thus that dynasty is to be plac'd in the list of time.

Manethon's dynasties of pastor kings in lower Egypt.

<i>Salatis</i> began to reign	A. P. J. 2570.	A. M.	1860
<i>Beon</i>			1879
<i>Apachnas</i>			1923
<i>Apophis</i>			1959
<i>Tanias</i> <i>Staan</i>	A. P. J.		2020
<i>Affis</i> , <i>Archles</i> , <i>Melcartus</i>	2781.		2071

By this means we have an opening scene of the greatest matters of antiquity, that relate to the world in general, as well as particularly to the island of *Great Britain*; of which I must give some account.

In

In the year of the world 2083, the great patriarch *Abraham* came out of *Chaldea* into the land of *Canaan*. This is in the 13th year of the reign of our *Melcartus* in lower *Egypt*. About 2087, not 2084 (as *Usher* sets it) *Abraham*, by famine constrained, goes down to *Egypt*, that is, into lower *Egypt*. So that our *Melcartus* is the real *Pharaoh* mention'd *Gen. xii.* who would have taken *Sarah*, *Abraham's* wife, 'till he learn'd the truth. *Usher*, at the year 2084, calls him *Apophis*; but 'tis an error of the pen, it means *Janias*, predecessor to *Affis*, whom he sets as regent from *anno mundi* 2081. *Castor* the chronographer, in *Syncellus*, writes, "that *Abraham* was well learn'd in the knowledge of astronomy, and the other sciences of the *Chaldeans*." *Berosus*, author of the *Chaldean* history, gave him the character of "a just and great man, expert in astronomy." *Josephus* adds, "that *Hecateus* had such a value for his memory, that he wrote his history." *Nicholas* of *Damascus* an historian, and *Trogus*, make him a king. *Alexander Polyhistor* relates from *Eupolomus*, "that *Abraham* exceeded all men in wisdom; that astronomy was founded by him among the *Chaldeans*; that he came into *Phœnicia*, and taught the *Phœnicians* astronomy; that he being constrain'd by famine, went into *Egypt*, lived in *Eliopolis* among the priests, and taught them astronomy; yet he did not pretend to be the inventor of the art, but had it deliver'd to him by succession from *Enoch*." *Artapanus* likewise, the historian, mention'd by *Eusebius præp. evang. IX. 4.* he speaks of "*Abraham* going to the king of *Egypt*, and teaching him astronomy, and that after twenty years he return'd into *Syria*." *Melo*, another old heathen author, speaks much of *Abraham's* wisdom. These writers, as wholly disinterested, sufficiently shew that *Egypt* hence learn'd astronomy, and *Melcartus* their king in particular.

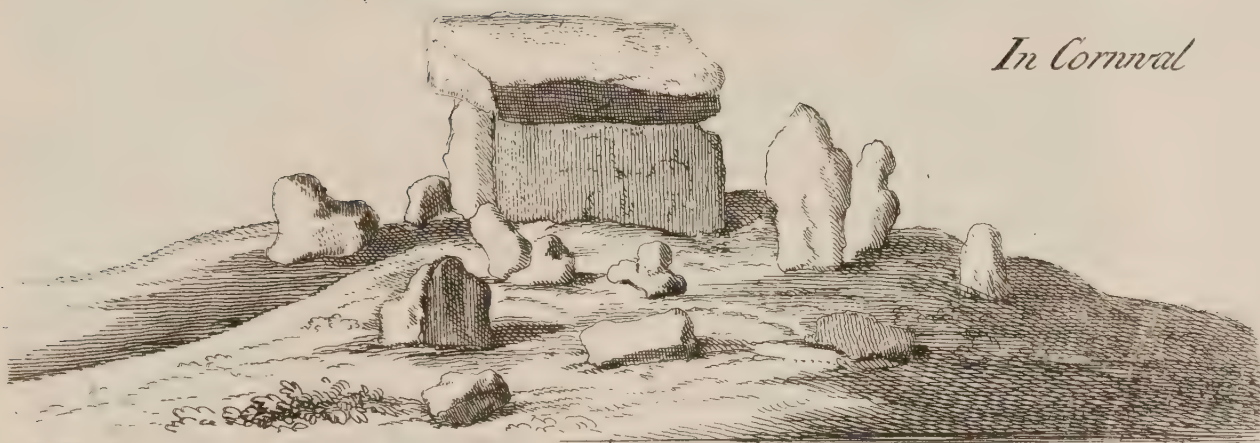
It seems, at this time, the major part of the world, thro' ignorance or negligence, knew not the true length of a year, making it of 360 days only. But *Abraham* taught the *Egyptians* better; for now we may understand that remark in *Syncellus*, that under *Affis* or *Hercules*, the last of the pastor kings, the 5 additional days were placed in their year. And then a solar year of 365 days first began among the *Egyptians*. 'Tis somewhat odd, that the *Egyptians* should call these 5 additional days by the word *Nefi*, which signifies a *snake*. I suppose they meant by it *sacred days*, *holy days*. They were placed at the end of the year, and reckon'd birth-days of the gods, I suppose from some fore-noices they had of the birth of messiah at that time of the year; for I find all antiquity had such notice. But *Syncellus* does not tell us the whole of the truth: *Abraham* taught *Affis* likewise the intercalation of the quarter-day, and the leap-day every fourth year. For, according to what I have been able to see concerning this matter, the *mosaic* or patriarchal year was solar, and strictly *julian*. But when the world was o'erwhelm'd with idolatry, providence judg'd proper to alter the year too, in order to dislocate their heathenish and superstitious festivals. Therefore to *Moses* God communicated the form of the lunæ-solar year, which the *Jews* use to this day. But toward the advent of *Messiah*, providence took care to restore the ancient patriarchal year, in the *julian* form.

Hence we may account for what *Herodotus* tells us of the *Thebans*, a people in upper *Egypt*, who intercalate the quarter-day every fourth year: from the earliest times, no doubt from the time of *Hercules*.

Let us mention this remark. In the sacred account of *Abraham's* sojourning here in *Egypt*, we meet with no distaste of the *Egyptians* to shepherds, which in his grandson *Jacob's* time was an abomination to them. This shews that the

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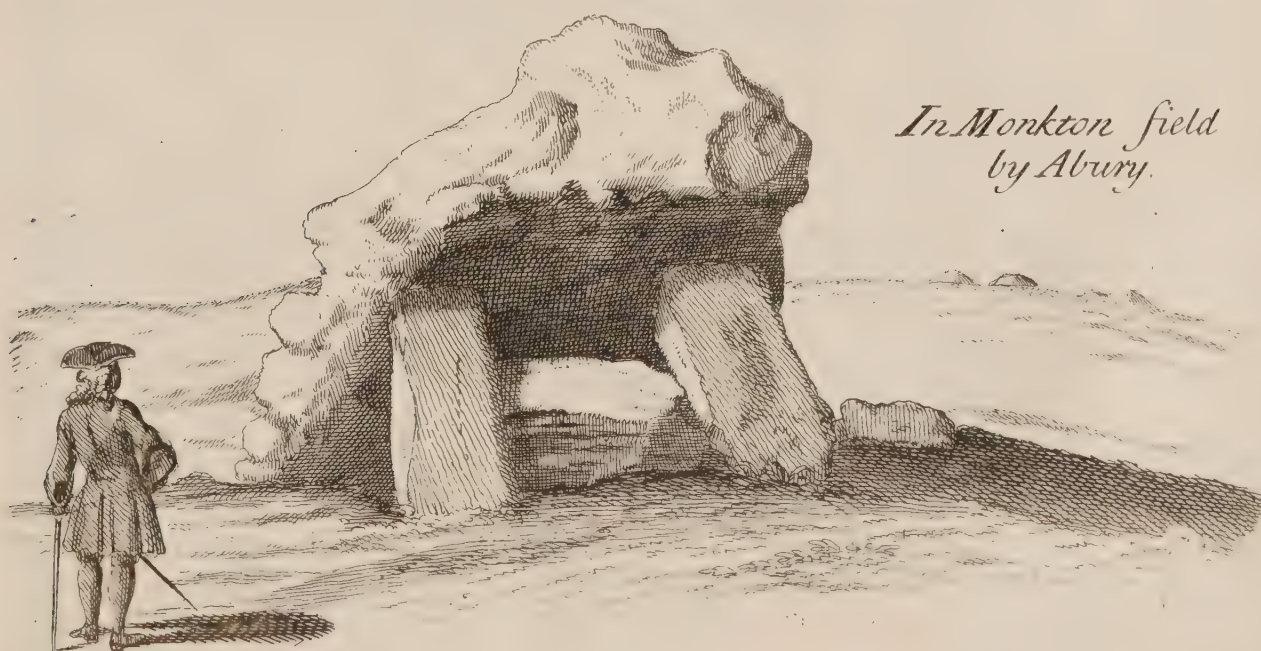
TAB. XXXVII.
P. 72.



In Cornwall



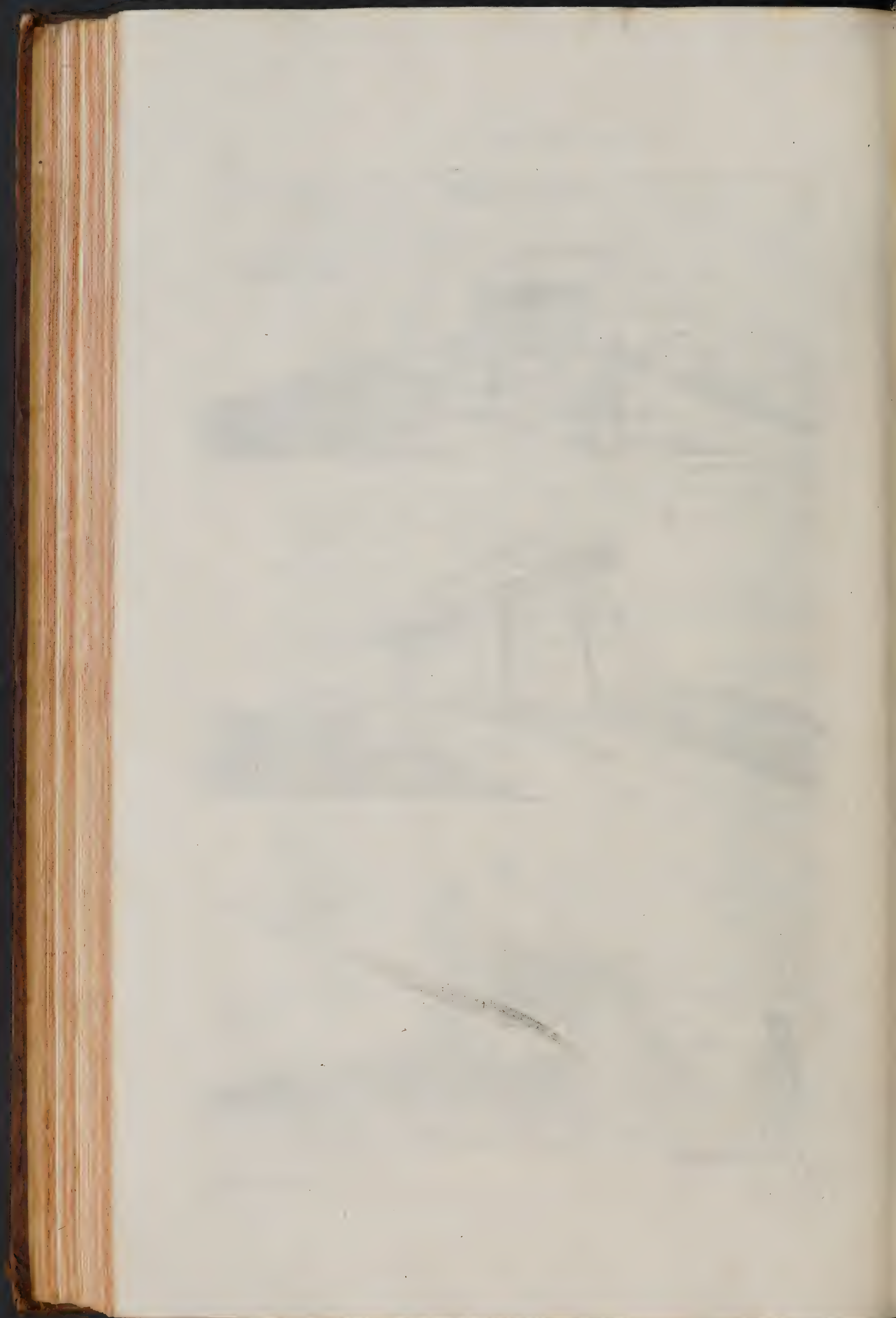
In Cornwall



*In Monkton field
by Abury.*

Strickley delin.

E. Kirkall sculp.



the pastor kings now reign'd here, with whom *Abraham* convers'd; and it shews the reason of that abomination, when they were expell'd; it confirms this history of *Manethon's* dynasty, and illustrates the scriptures. *Jacob's* family being *Canaanites* and shepherds, were taken to be of those that held the *Egyptians* in so long a war. They were pretended to be spies by *Joseph*, *Gen.* xlii. 9.

Further, we have another very important piece of history from *Abraham's* being in *Egypt*, which the learned are not aware of; for hence 'tis more than presumption, that the *Egyptians* learn'd the use of letters or alphabet-writing. If we seek into the accounts transmitted to us by *letters*, concerning their own origin, *Philo* the Jew expressly attributes the invention thereof to *Abraham*. Whence *Plato* in *Philebo* and in *Phædro*, contends for their first appearance in *Egypt*, discover'd by *Theut*, "who, whether he be a god, or a man, is doubtful," says he; meaning, the use of them must be a divine communication. *Syncellus* writes, "the opinion of some is, that *Abraham* brought letters out of *Chaldea*, and taught them to the *Phœnicians*, and they taught them to the *Greeks*." *Diodorus* V. writes, "the *Syrians* invented letters, and the *Phœnicians* learn'd the great secret from them." *Eusebius*, *pr. ev.* X. confirms this, but asserts, "that by the *Syrians* are meant the *Assyrians* (as was often the case in old accounts) or the *Hebrews* more particularly." It was, in truth, the ancestors of *Abraham*. And this I believe is the real truth. God first imparted this knowledge to the patriarchal family, for preserving the sacred records of his church; and *Abraham* now taught their use to *Assis*, the *Hercules*, son of *Nilus Jupiter*, who wrote in the *Phrygian* letters, says *Cicero*.

All this is exceedingly confirm'd by the explication which *Mr. Toland* gives us concerning *Hercules Ogmius*, in his history of the Druids. *Lucian* says, 'tis a word of their own language, by which the *Celts* call *Hercules*. And the word has hitherto been inexplicable. He relates the picture of him (in *Hercule Gallico*) which he saw in *Gaul*, which was explain'd to him by a Druid. He was pictured as clad with a lion's skin, a club in his right hand, a bent bow in his left, a quiver hanging o'er his shoulders. As for his form, he was an old man, bald before, wrinkled, and in colour like a sun-burnt sailor. A multitude of people were represented as drawn after him by golden chains from their ears, center'd in his tongue. The Druid told *Lucian*, that *Ogmius* accomplish'd his great achievements by his eloquence, and reduc'd the people of this western world, from rude and barbarous to a state of civility.

A memorial of this knowledge which *Hercules* had of letters, we find in *Hephæstion* V. where he writes, "*Hercules* gave the name of *Alpha* to the first letter, in honour to the river *Alpheus*, when victor at the olympic games."

My late learned friend, *Mr. Keyser*, in his *Antiq. septentrional.* guessed well that *Ogmius* means *literatus*, a man of letters, as we commonly say; more properly spoken of *Hercules* than of others. But *Mr. Toland* shews evidently, that *Ogum* is a word in the *Irish* language, importing the secret of alphabet writing; the *literarum secreta*, as *Tacitus* calls it, *de mor. germ.* So that *Hercules Ogmius* fully imports the learned *Hercules*, and especially one that was master of alphabet writing; without which learning is but a vague and uncertain thing. This our *Hercules* learn'd of *Abraham* in the east, and this he brought with our Druids into the extreme west, in this very early age of the world, as we have all the reason imaginable to believe. That they had letters, we have *Cæsar's* express testimony, and they were the same as the greek letters, because

the very fame. They had them from the same fountain as the *Grecians*, tho' somewhat earlier; for I take our *Hercules* to be a little prior in time to *Cadmus*, who carry'd letters into *Greece*.

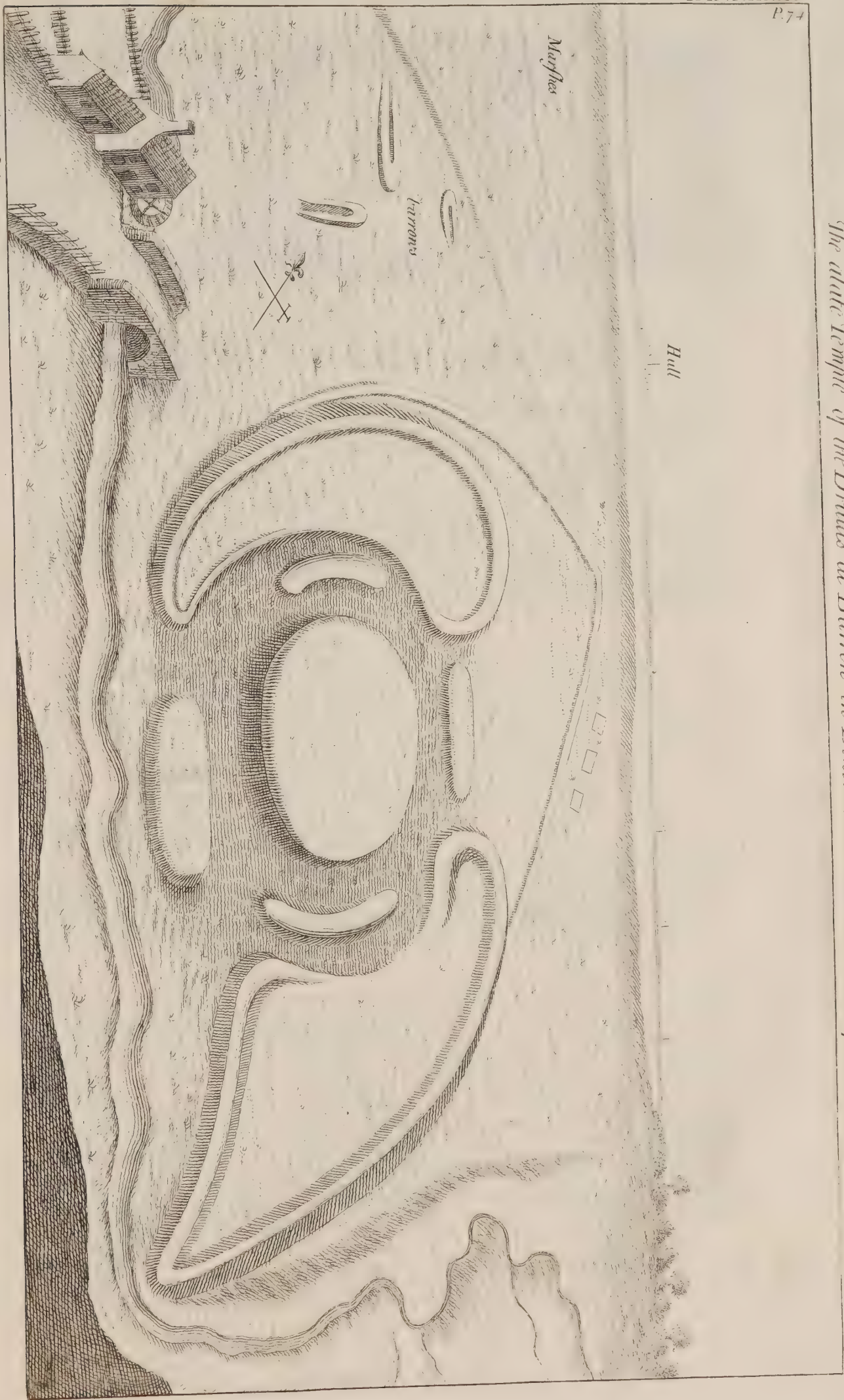
Hercules therefore was learned and eloquent, a great astronomer, and philosopher. A fragment of *Palæphatus* in the *Alexandrian* chronicle, calls him the *Tyrian* philosopher, who found out the purple dye: *Suidas* in the word *Hercules*, the like. And long before, *Heracitus* in *Allegoriis Homericis*, says, he was a wise man, a great philosopher, και σοφιας ουρανίου Μουσης, one initiated into the wisdom from above; we may call him a professor of divinity.

Thus he appears a worthy scholar of the great *Abraham*, and from him the *Druids* learn'd the groundwork of learning, religion, and philosophy, which they were so famous for ever after. But my purpose is to be very short on this head at present: nevertheless I must remark that our *Assis* was not only acquainted with *Abraham* in *Egypt*, but likewise in the land of *Canaan* or *Phœnicia*; for he quitted *Egypt* by compact with *Tethmosis* *A. M.* 2120, carrying away with him 240000 men, which enabled him to transport colonies all over the *Mediterranean* and the ocean. And he must dwell several years in *Canaan* before his projects of that kind were ripe. But *Abraham* dy'd *A. M.* 2183, so that there was abundantly time enough for the two great men to renew their acquaintance, and there is much reason to think they actually did so.

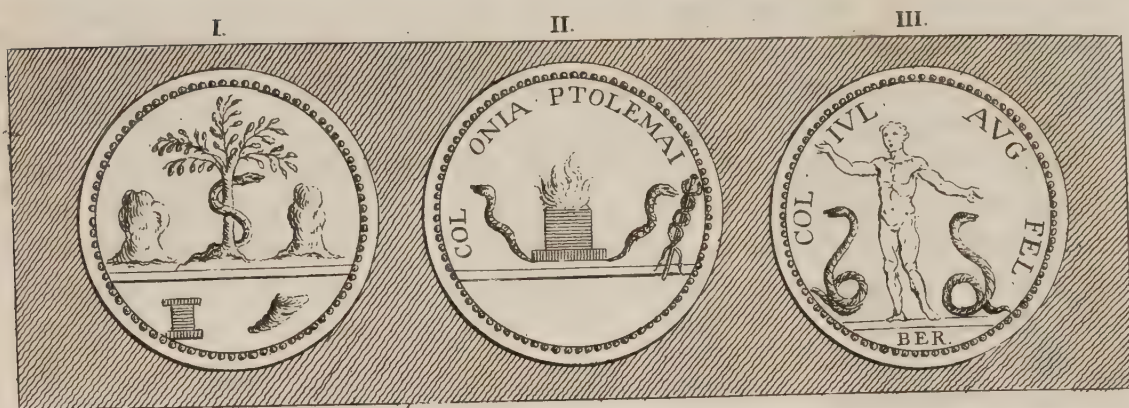
Therefore as it was the patriarchal custom to raise temples wherever they came; so of our hero *Hercules*, whether thro' his own pious disposition, or in imitation of *Abraham*: we hear of his raising pillars too, which means our temples. And thence he obtain'd the name in antiquity, of *Hercules Saxanus*.

Thus the learned *Lud. Vives* on *St. Augustin* *C. D.* viii. 9. "The philosophy of the *Egyptians* is very ancient, but for the most part deriv'd from the *Chaldeans*, especially from *Abraham*, tho' they, as *Diordorus* writes, refer it to *Isis*, *Osiris*, *Vulcan*, *Mercury*, and *Hercules*." Further from *Joseph's* administration, the *Egyptian* learning commenc'd, for which they became so celebrated. He not only instructed the priests in religion and philosophy, but settled their colleges and possessions, as we read in *Gen.* xlvii. 22, 26. so that if *Moses* was learned in the wisdom of the *Egyptians*, he deriv'd it only thro' them from his own ancestors. Which note may be useful to give us a true notion of this matter, which some learned men exalt too high. And this at the same time shews idolatry commenc'd in *Egypt*, after his time. They consecrated *Joseph* into the genius or intelligence of their first monarch *Osiris*, *Serapis*, &c. with the bushel on his head. But what I chiefly insist upon at present, is of *Hercules* making these serpentine temples, which in his history is call'd overcoming serpents and the like. And hence the fable of his squeezing two serpents to death in his cradle; and the *Tyrian* coins struck to his honour, some whereof I have exhibited.

The white Temple of the Druids at Barrow in Lincolnshire, on the banks of the humber,







I. *A coin in Vaillant's colonies II. p. 148, 218, 340, 351. Of the city of Tyre, an olive-tree with a snake between two stones, petræ ambrosiæ. An altar; and a conch, meaning Tyre.*

II. *A coin in Vaillant's colony coins II. p. 314, struck at Ptolemais or Acon.*

A great and rude stone altar without any mouldings or carvings, between two serpents, a *Caduceus* which is truly the *ophio-cyclo-pterygomorph* on a staff meaning in the hieroglyphick doctrine, the power of the deity. These imperial coins of colonies intended to preserve the memory of their antiquities, and this probably regards the old serpentine temple in the foundation of their city *Acon* or *Ptolemais*.

III. *A coin in Vaillant's colonies II. p. 111, struck at Berytus. They all regard Hercules's building serpentine temples.*

Of his building our Druid temples in general, of these great stones, the two coins of *Gordian* in *Stonehenge* page 50, are a further evidence. The *Ambrosiæ Petræ* are a work of this sort, when he began or assisted in building the city *Tyre*. And I gather he was a great builder of serpentine temples in particular, such as we have been describing, call'd *Dracontia*. What he did of this sort in *Britain* I have no foundation for discovering; but in ancient history still left us, there are sufficient traces that shew he did it, in the more eastern parts of the world.

For instance, at *Acon* or *Ptolemais* as call'd afterward, a city on the *Phœnician* shore: it regain'd its first name and now is call'd *St. John of Acres*, from a famous church there. The first city was probably built by our *Hercules*, at least he made one of these temples there, as I gather from the name of the place, coins and reports relating thereto. The *Greeks* call it *Axon*, and according to their custom, give it a *Greek* original, from *axēsbat*, because says the *Etymologicum magnum*, *Hercules* was there heal'd of the bite of a serpent. *Stephanus* of *Byzance* the same, in the word *Ptolemais*; in the word *Ake*, he says, that *Claudius Julius* in his vol. I. of the *Phœnician* history, writes, "that it had its name from *Hercules*, who was order'd by the oracle to go eastward, 'till he came to a river, and found the herb *Colocasia*, which would cure his wound. He came to the river *Belus*, which here runs into the sea, and there found the herb." *Salmasius* in his *Plinian* exertations, affirms, the herb is *Dracunculus*; it grows in our gardens, called *Dragons*, from its likeness to a snake's head and tongue; and being spotted like a snake.

All this I can understand no otherwise, than that *Hercules* made a serpentine temple on the side of this river, where the city *Acon* was afterward built,

built, and which took its name from this temple, as our *Hakpen* at *Abury*; for עקן *Acan* in the *Chaldee*, signifies a serpent, as we observed before. *Josephus* informs us, by the river *Belus* was the sepulchre of *Memnon*; which probably was made here in regard to the temple.

When we come into *Greece*, we hear of *Hercules* overcoming the *Lernean* snake, which *Heraclides Ponticus* writes, had 50 heads. We may very well understand this of 50 stones, which compos'd the head, as our temple on *Overton-hill* of 58. *Hephæstion II.* recites from *Alexander the Myndian*, that this *Hydra* was turn'd into stone. Thus hints and reports are drop'd, which preserve the real truth envelop'd in fable; as was the *Greek* method in all matters of antiquity.

This snake was of a very unusual bulk, and lay near a great water, call'd the *Lernean-lake*, by a large plane-tree, and the spring *Anymone*. Further 'tis said, in overcoming this animal (by which they mean the labour he bestow'd in accomplishing the work) he us'd the help of *Iolaus* the waggoner. Such help must be highly useful to him, to bring the stones. But I observe from the name *Iolaus* his waggoner and companion, and *Hylas* another great friend of his, and *Iole* his mistress, that the ancient druidical festival is couch'd under that name, call'd *Yule*, which I shall speak largely upon in its proper place. In the mean time (we are told) the snake was assisted against him, by a very great crab. This will appear strange, 'till we are directed to its meaning by this consideration. As the serpent means the *Dracontian* temple, so the crab was a symbol like in figure and meaning to the *globus alatus* or winged circle, which was the ancient picture of the *anima mundi*, or divine spirit. Thus does mythology, when rightly considered, help us in these ancient inquiries. We may say of the work as *Statius* does of the temple of *Hercules Surrentinus*,

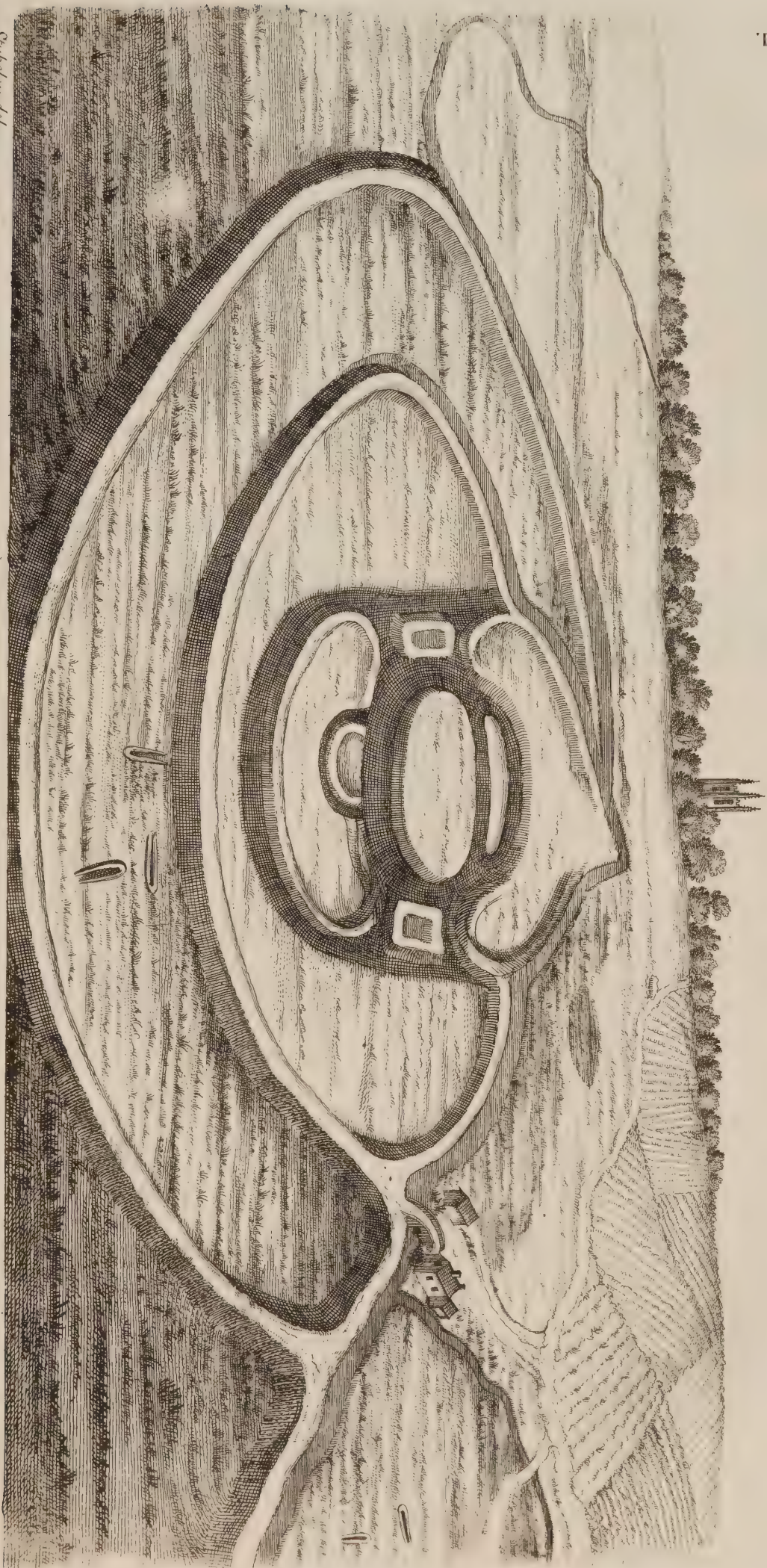
——— *Deus obluētantia saxa*
Summovit nitens, & magno pectore montem
Repulit. ———

There are like vestiges of other *Dracontian* temples founded by *Hercules* in *Spain*, *Africa*, and elsewhere.

"*Hercules*, says bishop *Cumberland*, was a very learned prince, bred or conversant in the *Phœnician* universities, whereof *Debir* was one, *Josh. xv.* "15. 49. call'd, for its eminence, *Kirjath-sepher*, the city of books; and *Kir-jath-sanna*, the city of learning." The bishop thinks he retreated from *Egypt* about the time of *Abraham's* death. But, from what chronological evidence I gave before, it must be a good while before it. And I do not doubt but he with pleasure renew'd his acquaintance with his old friend *Abraham*, in the land of *Canaan*.

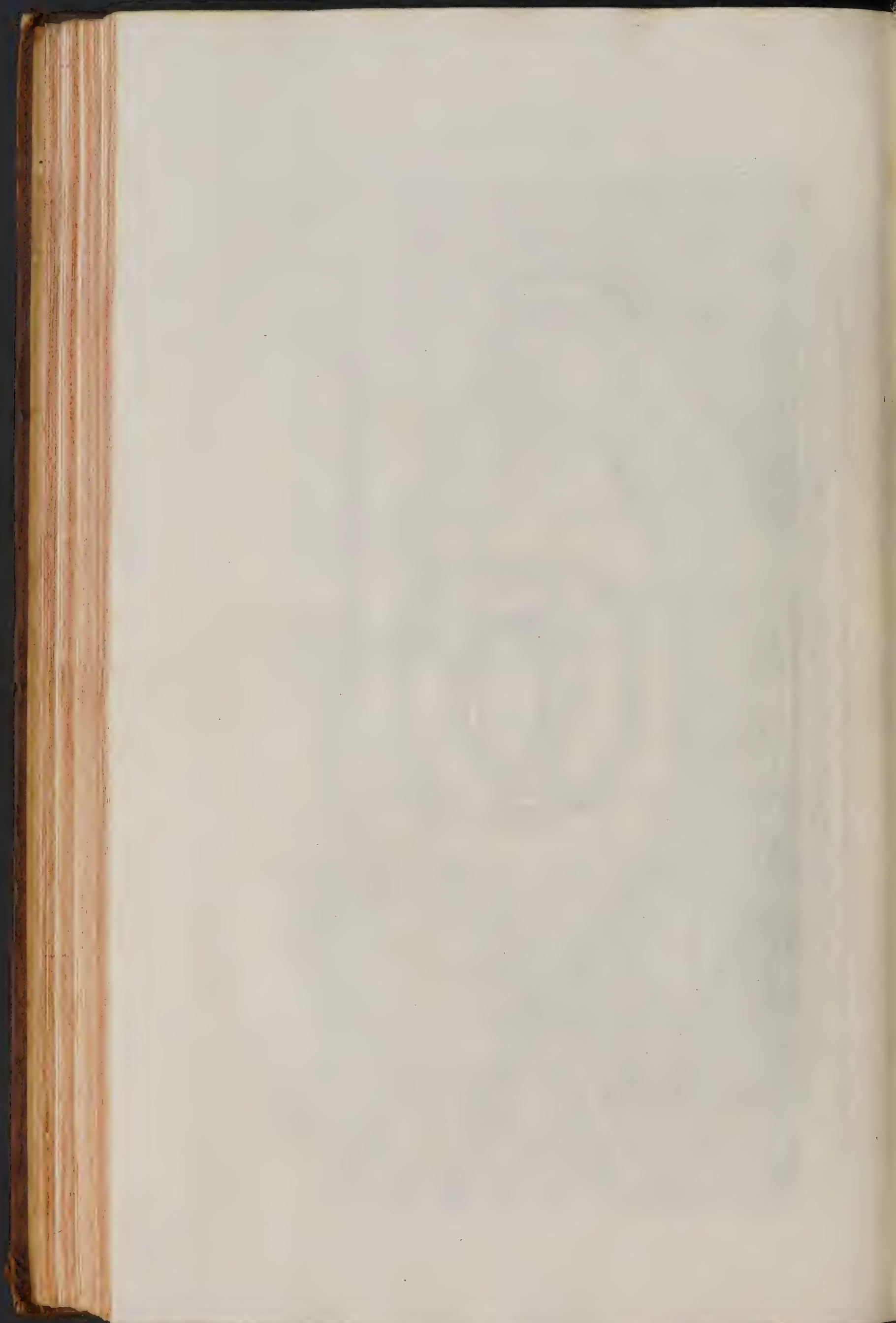
There seems to be a very pregnant proof of this, in that *Hercules* had a son call'd *Isaac*, to whom one would imagine *Abraham* was sponsor at his baptism, or perhaps his son *Isaac*; for baptism was one part of the patriarchal religion. And they had susceptors, sponsors, or what we call *god-fathers* at the font, as we have. Of this *Isaac* son of *Hercules*, *Plutarch* informs us, *de Isid. & Osir.* remembred by the *Phrygians*, for he was planted in *Phrygia* by his father *Hercules*. Hence it became a common name there, and *Æsacus* son of king *Priam* is but the same name, as my learned friend *Mr. Baxter* thinks, in his *glossar. Antiq. Rom.* If this consideration be joined to what I wrote in *Stone-benge*

Barron



Stedley del.

Prospect of the British Temple at Barron-Lincolnsh^r. July 25. 1724.



henge about *Phryxus* or *Apher*, grandson of *Abraham*, having a concern in planting, and even naming of *Britain*, it may afford us another hint about our *Phrygian* extract, which the old *Britons* are so fond of. And we can expect no other than these kind of hints, in matters of such extreme antiquity. And further, as he was concern'd in settling colonies in *Spain*, we may attribute to him the claim which the *Gallæci* there had, to a *Trojan* descent, of which *Justin* informs us.

This *Apher* is the *Africus* mention'd by *Mela*, I. 9. He calls him an *Arabian* king, who being driven out by the *Assyrians*, went into *Africa*. 'Tis very remarkable, that his name, when interpreted, signifies *Tyn*; as the great *Bochart* makes the name of *Britain*, come from *Bratanac*, the land of *tyn*; equivalent to the greek word *κασιτερες*, whence *Cassiterides* in latin. This expulsion seems to be hinted at in *Gen.* xiv. 6. in the days of *Abraham*. Now a reader not much acquainted with these kind of inquiries, will be apt to smile at pretending to a similitude between *Apher* and *Britain*. So in making the *Wiltshire* word *sarsens* deriv'd from the same word as the name of the city of *Tyre*; tho' 'tis an undeniable fact, and easily perceiv'd by the learned.

The evidences of *Hercules* planting *Britain*, are of the like nature, which I shall very briefly recapitulate. *Apollodorus* in II. after the story of *Hercules*, *Antæus* and *Geryon*, two kings in *Afric* and *Spain*, mentions his conquering *Albion* and *Dercynus* sons of *Neptune*; in the same mythologic strain as the others, because they attempted to drive away his oxen. He makes it to be in *Libya*, others in *Ligyra* or *Liguria*, others in *Gaul*. The variety of places is of no consequence in these very old stories. I regard only the personal names of *Albion* and *Bergion*, as more commonly call'd, sons of *Neptune*. If this be really so, sons of *Tarshish*, son of *Javan*: for *Tarshish* was the true *Neptune* of the heathen; and he was one of the sons to whom the heathen generally attribute the plantation of islands, as well as *Moses*, *Gen.* x. 5. But *Albion* and *Bergion* are notoriously most ancient names of *Britain* and *Ireland*. *Mela*, II. 5. mentions *Hercules* fighting *Albion* and *Bergion*. So *Tzetzes* in *chiliad*. and *Tzetzes* the interpreter of *Lycophron*.

Tacitus says expressly *Hercules* was in *Germany*, in that part lying upon the ocean especially. *Ammianus Marcellinus*, in his XV. 9. tells us from *Timagenes* an ancient historian, "that the *Dorienses* following the more ancient *Hercules*, inhabited the western countries bordering on the ocean." By mount *Carmel* was a city *Dora* spoken of by *Josephus*, and by *Stephanus* of *Byzantium*, quoting *Hecateus*, and many more old authors. See the famous fragment of *Stephanus*. *Claudius Julius*, in his III. of the *Phœnician* history, writes, "next to *Cæsarea* is *Dora*, inhabited by *Phœnicians* on account of the "great quantity of the purple fish there found." Now *Hercules* being confessedly the inventor of this *Tyrian* dye, 'tis probable the companions of his, mention'd by *Ammianus*, were of this city.

If *Hercules* peopled the ocean, coasts of *Gaul*, *Spain* and *Germany*, we may well imagine he would do the like in *Britain*. *Pliny's* testimony is express, that *Melcarthus* (corruptly *Midacritus*) first brought *tyn* from the *Cassiterid* islands, which can be no other than *Britain*.

The poets and mythologists, when speaking of the *Titans*, agree they went all into the west, which seems to be meant of *Hercules* and his people settling in *Britain*. Our *Thule*, or northern island, seems to have been named by our *Hercules*, as a demonstration of his being there, from an island of the same name in the *Persian* gulph. Of which *Bochart*.

The like is to be inferr'd from such stories as that related by *Parthenius Nicæus*, "that *Hercules* travelling, after his expedition against *Geryon*, pass'd thro' the country of the *Celts*, and was entertain'd by *Britannus*. His daughter *Celtine* fell in love with him, on whom he begat a son call'd *Celtus*; from him afterwards the people of the *Celts* received their denomination."

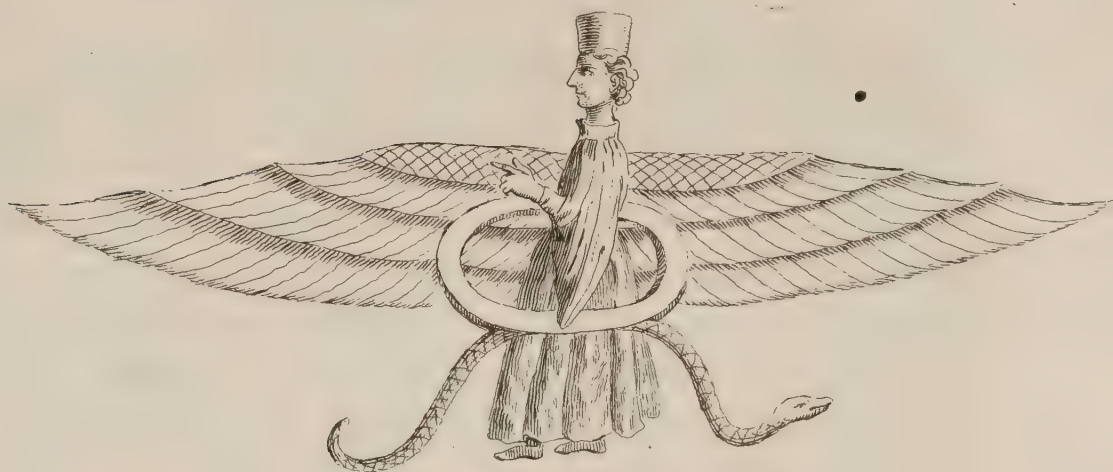
We took notice before, that the shepherds who quitted *Egypt* under the conduct of our *Hercules*, call'd themselves *Hycsi*, as *Manethon* informs us in *Josephus* & *Eusebius in chronol.* The word imports *royal shepherds, valiant, free-men, heroes*. Now we find the remains of this very name in the south-western part of our island, in *Worcestershire*, even to the *Roman* times, and still further, even to the time of venerable *Bede*. They were called *Huiccii*, to which *Orduices* and *Vigorniensis* is synonymous. And all three words mean the same thing, as the great *Baxter* shews in his glossary, *Antiq. Britan. voce Orduices, Icenii, Huiccii, &c.* And by all accounts our old *Britons* lov'd that same free, shepherds life, which the old *Canaanites* did about *Abraham's* time, as describ'd in scripture. *Bishop Cumberland* is elaborate upon it.

I take the *Irish*, and ancient highland *Scots*, to be the remains of the original *Phœnician* colony. My learned friend, *Dr. Pocock*, when he was in *Ireland*, observ'd a surprizing conformity between the present *Irish* and the *Egyptians*, and that in very many instances.

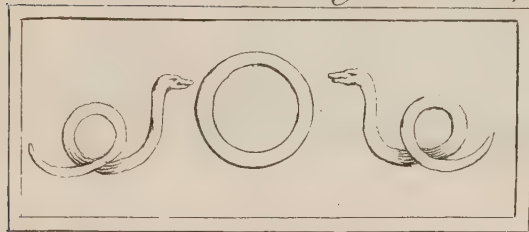
These considerations, added to what I said in *Stonehenge*, are enough to persuade us, that our *Hercules* had a considerable hand in peopling *Britain*.



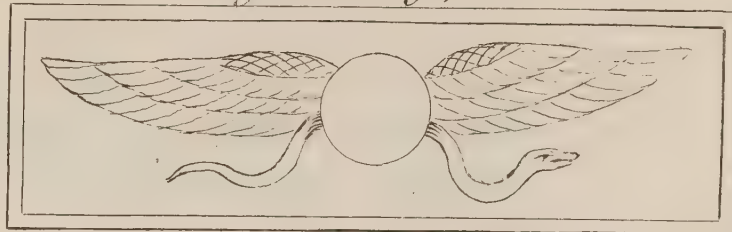
The antient Symbols of the deity.



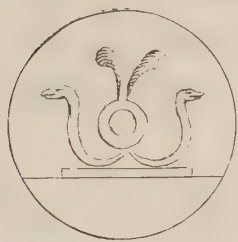
the deity thus exprest on the impostes at Persopolis.



thus upon Chinese gates.



thus on Egyptian monuments.



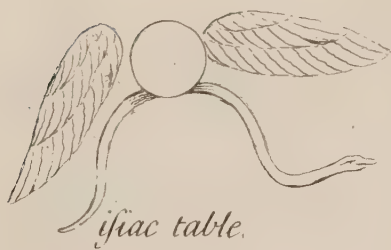
*on asardonyx in
Pignor. mens. Isiaca.
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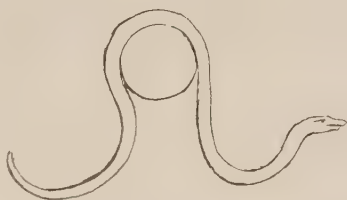
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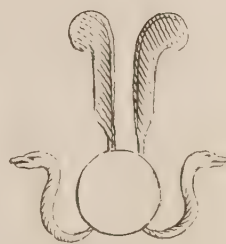
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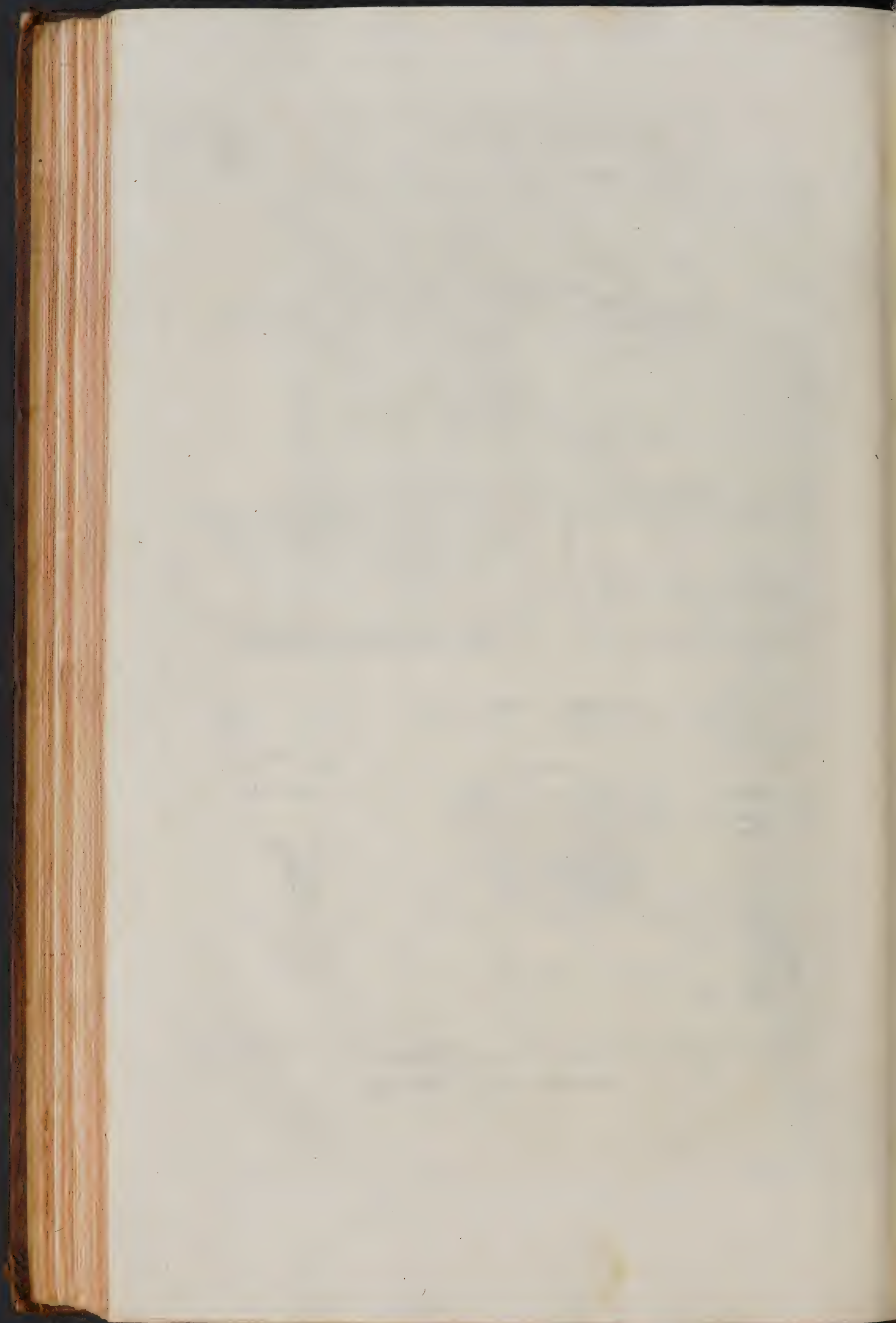


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*Reverendissimo Praesuli Iohanni Archiepiscopo Cantuariensi.
humillime d.d. W. Stukeley.*



C H A P. XIV.

Part of Cadmus his history, who was a builder of serpentine temples. He was son of Canaan called Agenor. He was a Horite or Hivite, call'd Kadmonite in scripture. Hivite signifies a serpent. Mount Hermon denominated from his wife, Psal. cxxxiii. 3. "like as the dew of Hermon, which fell on the hill of Sion." Correct it, Sirijon. Another correction in the translation of our bible, "Canaanite in the house of the Lord of hosts," read merchant. 'Tis a prophecy not attended to, Zech. xiv. 21. The ancient greek fables of sowing serpents teeth; of Cadmus and his wife being turn'd into serpents, and the like; are form'd from their building serpentine temples. Not to be wonder'd at so much, when our country-people have the very same reports of Rouldrich stones; of the Weddings, another Druid temple in Somersethire; of Long Meg and her daughters, another in Cumberland; and most firmly believe, that they were men and women turn'd into stones. The mythology of the ancients not to be despis'd, but its original meaning sought for.

NONE more famous in Grecian history than Cadmus, who brought them the use of those letters that convey'd their history to us, and preserv'd the little knowledge we can chiefly have of profane antiquity. He was son of Agenor, by which word the Greeks chose to pronounce the difficult one of Canaan. Alexander Polyhistor cites out of Eupolemus; "from Saturn (who is Cham) came Belus and Canaan, and Canaan begat the father of the Phœnicians, or Phœnix. Eusebius, pr. ev. 9. has it too. Again, Eusebius, pr. ev. 1. quotes from Sanchoniathon, Cna (Canaan) "who was stiled among the Phœnicians XHNA." So in Stephanus of Byzantium, Phœnicia is called XHNA, and the Phœnicians XHNAI, which is Canaanites. XHNA, Cna, is Agenor.

Cadmus lived in the time of, or very little after Hercules. Tho' the Parian marble is an invaluable monument, yet 'tis not an infallible one. If the learned Bentley finds it erring about Stefichorus, we must not depend on its era of Cadmus, who lived a thousand years before that stone was made. Nor is the authority of Eusebius's chronology in this particular, greater. Bochart holds him older than the builder of Tyre; there perhaps he heightens his date a little too much.

To have a proper notion of the history of this great man, bishop Cumberland shews us, that the Horites or Hivites, sons of Canaan, i. e. the colony or people of Cadmus son of Agenor, or Canaan, went out of the land of Canaan
about

about the same time that *Misraim* or *Ofris*, son of *Cham*, went to plant *Egypt*. They went likewise into *Egypt*. They lived quietly there for some time, but war arising between the *Misraimites* and the pastors, they retir'd back again, probably a little before the expulsion of the pastors. Some went to the north of *Canaan*, about mount *Hermon* under *Libanus*; some remain'd in the more southern parts, more particularly call'd *Horites*, or *Avim*, or *Hivites*.

In *Gen. xv. 18.* when God made his great covenant with *Abraham*, he tells him, he will give him the land of the *Kenites*, and *Kenizzites*, and *Kadmonites*, and *Hittites*, and *Perizzites*, and *Rephaims*, *Amorites*, &c. By *Kadmonites* he means the people of *Cadmus* son of *Canaan*. But afterward, in all those places where these nations are recited, they are called *Hivites*; *Cadmus* was likewise call'd *Hyas*, *Hivæus*: *Hyas* or *Cadmus*, one or both, being honorary names, or names of consecration, as was the mode of that time. The same is to be said of *Melchisedec*, *Abimelech*, *Pharaoh*, and many more. About this time there was likewise *Hyas* a son of *Atlas*.

The name of *Hermon* is probably deriv'd from his wife *Hermione*, as a compliment to her. And of this mountain is that saying in *Psal. cxxxiii. 3.* The psalmist draws an elegant comparison of the holy unction of *Aaron* running from his head to his beard, and so down his garments, "like as the dew of *Hermon* which falls on the hill of *Sion*." A difficulty that gave *St. Augustin* a great deal of trouble; but must needs be an absurd reading, and ought to be corrected *Sirion* for *Sion*. *Sirion* is a lower part of the high ground at the bottom of mount *Hermon*, as that lies under the elated crest of *Libanus*. *Psal. xxix. 6.* "*Libanon* also, and *Sirion*, like a young unicorn." A mountain not a little remarkable, since we read, *Deut. iii. 9.* "which *Hermon* the *Sidonians* call *Sirion*, and the *Amorites* call it *Sbenir*;" *Hermon* and *Sirion* being parts of mount *Libanon*.

Since we are upon criticism, the reader will excuse me in mentioning another of like nature, and not foreign to our purpose. These *Horites*, *Hivites*, *Avim* or *Kadmonites*, as called from *Cadmus*, *Gen. xv. 19.* or *Canaanites*, as called from his father *Canaan*, extending themselves upon the *Phœnician* shore, became traders or merchants in the most eminent degree of all ancient people in the world, and traded as far as *Britain*; so that the name of *Canaanite* and *merchant* became equivalent. *Isaiab xxiii. 8.* "Who hath taken this counsel against *Tyre*, saith the prophet, the crowning city; whose merchants are princes, whose traffickers are the honourable of the earth."

Hence we observe, 1. The prophet calls it the crowning city, for they sent a golden crown to *Alexander the great* as a present.

2. The word *traffickers*, *mercatores*, is *Canaanites* in the original. And the like in *Jerem. x. 17.* "Gather up thy wares out of the land, O inhabitant of the fortress." 'Tis *Canabe* in the original.

3. This naturally leads me to mention a noble prophecy, overlook'd thro' a too literal translation in our bible, *Zech. xiv. 21.* "Yea, every pot in *Jerusalem*, and in *Judah*, shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein. And in that day there shall be no more the *Canaanite* in the house of the LORD of hosts." It ought to be translated *merchant*, as in the vulgate *latin* and *chaldeæ*. For 'tis a prophecy concerning the days of the messiah; and regards that famous act of his life, when he drove the traders out of the temple.

The *Kadmonites* got the name of *Hivites*, as I apprehend, from their celebrity in building temples of the serpentine form. At first they were consecrated

ted to true religion; but too soon all these, and other patriarchal temples in the land of *Canaan* were polluted to idolatrous purposes; and probably from them the worship of snakes became famous. Now the word *Avim*, *Hevæus* in the *Syriac*, signifies a *snake*. And from this custom of the *Phœnicians* making serpentine temples, the notion might arise of the *Phœnicians* worshipping serpents, as *Eusebius* observes, *pr. ev. I.* And from this the *Greeks* made their fables of *Cadmus* overcoming a great snake, sowing its teeth, and armed men sprouting up, &c.

On this account it is, that they who represent this exploit of his, describe it as done by a stone of a very extraordinary bulk, *Ovid. Met. III. v. 59.*

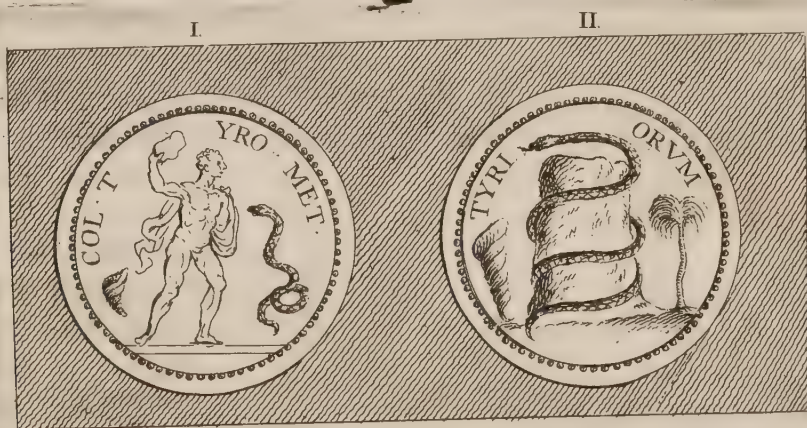
————— *dextrâque molarem*
Sustulit, & magnum magno conamine misit.
Illius impulsu cum turribus ardua celsis
Mœnia mota forent; serpens sine vulnere mansit.

The bulk of the serpent is equally extravagant,

————— *immensos sinuatur in arcus.*
 ————— *tantoque est corpore, quanto*
Si totum spectes, geminos qui separat arctos.
Ipse modò immensum spiris facientibus orbem
Cingitur, interdum longâ trabe rectior exit.

This is but a poetical description of the circle and the avenues at *Abury*.

You have this same action of the heroes represented in some *Tyrian* coins: *Cadmus* is throwing a stone at a serpent. That of *Gordian III.* in *Vaillant's* colony coins, vol. II. p. 217. Another of *Gallienus*, p. 350. The author quotes *Nonnus's Dionysiacs IV.* reciting the history of his breaking a snake's head with a stone. And he thinks those other *Tyrian* coins belong to this same history, as that p. 136, where a snake is represented as roll'd about a great stone.



- I. A coin of *Gordian III.* *Vaillant's* colon. II. p. 217. which the learned author adjudges to *Cadmus*. Another of *Gallienus*, p. 350. Both struck at *Tyre*.
 II. A coin of the city of *Tyre* in *Vaillant's* colon. p. 136, 147. The learned author says a stone and serpent is the symbol of *Cadmus*. The truth is, they regard *Cadmus* founding serpentine temples.

It was from the city of *Sareptba* that *Europa* was carry'd off; 'tis in the country of *Sidon*; and I apprehend, from the name of it, here was originally a serpentine temple. *Sareptba* is the serpent *Ptba*. I have an ancient coin of this city, in brass. A palm-tree on one side, a leopard's face on the other. which refers to the wine here famous: of which the learned *Reland* in *Pa-lestina*.

Conon, in his narration 37, gives us the origin of the greek fable of *Cadmus's* men, the *Phœnicians*, springing out of the ground armed, for before then helmets and shields were unknown. Hence they were call'd *Spartæ*.

That these armed men sprung out of the ground upon sowing the serpents teeth, means our *Hivites* making a religious procession along the avenue of their serpentine temples on the great festival days, when they sacrific'd. We see a like procession of armed men, carv'd upon the temple of *Persepolis* in *Le Brun's* prints. And *Ovid* calls a *Bœotian*, one of *Cadmus's* people, *Hyantius*, III. v. 147. *Strabo* vii. writes, they took that name from their king *Hyas*, which is the same as *Hivite*. *Pliny* iv. 7. observes the *Bœotians* were so call'd anciently.

In the next book *Met.* iv. ver. 560. we have an account of *Melicerta* our *Melcarthus* and his mother deify'd: and of the *Sidonian* women their companions, some turn'd into stones, others into birds, for grieving at their fate. This seems to mean their building temples after some of the modes we have been describing, and that which is to follow chap. XVI. near the sepulchres of heroes and founders of states; as was the custom of old: what we observed by *Silbury-hill* and *Abury*. For these temples were prophylactick, and a sacred protection to the ashes of the defunct. So we read in *Virgil* by *Anchises's* tomb, *Æneid* V.

*Tunc vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliæ; tumuloque sacerdos
Ac lucus latè sacer additur Anchisæo.*

Immediately after *Ovid's* account of *Melicerta*, the poet speaks of *Cadmus* and his wife turn'd into serpents: which I understand of the like serpentine temple made by their sepulchre. *Suidas* writes, on *Epaminondas's* tomb was a shield and a snake carv'd, to shew he was of *Spartan* race. We may very well imagine the circle and snake, the cognizance of *Cadmus*.

After *Cadmus's* decease, his people built a city called *Butua*; and near it is a place call'd *Cylices*, where *Cadmus* and *Hermione* were turn'd into serpents: and two stone snakes are there set up by the *Phœnicians*, to their honour: *Bochart* page 502, where many authors are quoted to prove these particulars. He says, the word *Cylices* in *Phœnician*, means *tumulos*, our barrows. It was a place full of sepulchral *tumuli*, as *Stonebenge* and *Abury*: cups revers'd, regarding the form of them. *Nonnus in Dionys.* writes, that there are two great stones or rocks there, which clap together with a great noise, whence auguries are taken. *Tzetzes chiliad* iv. *hyst.* 139, mentions the same thing. I take this to be a main ambre, of which I spoke largely in *Stonebenge*. *Herodot.* V. 61. says the *Cadmeians* being admitted citizens of *Athens*, built temples there, which had nothing common with the *Greek* temples; particularly they had a temple of *Ceres Achæa* and mystical rites. *Achæa*, I suppose, means a serpentine temple, from the oriental name.

We

We read just now, that the *Sidonian* women the mourners for *Melchbartus* and his mother, were turn'd some into stones, others into birds.

Pars volucres factæ, sumptis Ismenides alis.

I should suppose the internal meaning of this to be, the making an alate temple, of which we are further to speak in chap. xvi.

Antoninus Liberalis in his XXXI. tells a very old story of the first inhabitants of *Italy* before *Hercules's* time; a place among the *Messapians* called the sacred stones: where the nymphs *Epimelides* had a fane set round with trees, which trees were formerly men. This must be understood as the former.

Thus we see how the ancient *Greeks* involv'd every thing in fable, but still all fable has some historical foundation, and *that* we must endeavour to find, by applying things so properly together, as to strike out the latent truth.

The learned Dr. *Bogan* in his letter prefix'd to *Delphi phœnicis*. from *Æschylus* and others, *Ικετ. α.* shews, that men were often call'd snakes by the ancients, in an allegorical way; and as to the report of *Cadmus* and his wife, of the *Sidonian* women and others, turn'd into snakes, or stones, or birds, or trees, in the sense we are explaining them; 'tis no more than what we daily see and hear at this time, in these very Druid temples of our own island, which we are speaking of. The people who live at *Chippin-Norton* and all the country round our first described temple of *Rowldrich*; affirm most constantly and as surely believe it, that the stones composing this work are a king, his nobles and commons turn'd into stones. They quote an ancient proverb for it, concerning that tall stone, call'd the king stone.

*If Long-Compton thou canst see,
Then king of England shalt thou be.*

And as Mr. *Roger Gale* wrote once to me from the place: "'tis the creed of all that country, and whoever dares to contradict it, is look'd upon as 'the most audacious free-thinker.'

The very same report remains, at the Druid temple of *Stanton-Drew*, in *Somersetshire*, which I shall describe in my next volume. This noble monument is vulgarly call'd the *Weddings*; and they say, 'tis a company who assisted at a nuptial solemnity, thus petrify'd. In an orchard near the church, is a cove consisting of three stones, like that of the northern circle in *Abury*, or that of *Longstones*: this they call the parson, the bride, and bridegroom. Other circles are said to be the company dancing: and a separate parcel of stones standing a little from the rest, are call'd the fiddlers, or the band of musick.

So that vast circle of stones in *Cumberland* which was a Druid temple, is call'd *long Meg and her daughters*, and verily believed to have been human, turn'd into stones.

Thus we see an exact uniformity between the fables of the ancient *Greeks*, and our present people. The former found these kind of patriarchal temples built by their first heroes and planters; admiring the vastness of the works, they affix'd these marvellous stories to them, and retain them as firmly, as our vulgar do the like now. And this is the nature of the ancient mythology; but by finding the end of the clue, we draw it out into useful truths.

These

These *Cadmonites*, *Avim*, *Hittites*, *Hivites*, *Spartans*, *Lacedemonians*, (who are all one and the same people) retain'd a distinct remembrance of their relation to the *Jews*, even to the days of the *Maccabees*, as we read 1. *Maccab.* xii. and in *Josephus* ant. xii. 5. Undoubtedly they reckoned themselves of kin to *Abraham*, if not descended from him; thus I understand it. *Joshua* mentions chap. xi. the *Hivites* in the land of *Mizpeh* under mount *Hermon* by *Libanus*. He says further, in the 19th verse, the *Gibeonites* were a portion of that same people. The *Avim* or *Horites* about mount *Seir* where *Esau* dwelt, were the same people who were expell'd by the *Caphthorim*; as *Moses* mentions: on which bishop *Cumberland* has wrote largely.

We read of the great intercourse there was between *Esau's* family and these people; for *Esau* married four of his wives from them, *Gen.* xxvi. 34. xxxvi. 2. no doubt but they married into his family again. Hence it is that *Strabo* x. writes, that *Cadmus* had *Arabians* in his company. And in xvi. that the inhabitants of *Syria* (he means properly *Phœnicia*) are originally deriv'd from the neighbourhood of the *Persian* gulf.

I doubt not but that there are now upon the face of the earth, many of these serpentine temples remaining in *Europe*, *Asia* and *Africa*. For instance, *Strabo* xvi. from *Posidonius* relates, that in a field call'd *Macra* by *Damascus*, was a dead serpent, the length of an acre, so thick that two horsemen could not see each other across him, his mouth so large as a horseman might enter into it; each scale was as big as a shield.

We may hence see the origin of idolatry, soon after these heroes we have recited; and it seems to have begun first in *Phœnicia*, which *Eusebius* always puts before *Egypt*, when speaking of the matter. *Demaroon* was *Jupiter* the supreme, *Phut* they deify'd into his son, *Canaan* they made the third divine person. But wherever idolatry began, whether in the east of *Asia*, or the west, it flew too soon into other countries, and they made a *Jupiter*, a *Son*, and a *Mercury* or *Neptune* who are the same, of their own; 'till with every hero and benefactor to mankind they fill'd the heaven of the heathens.



C H A P. XV.

A metaphysical disquisition concerning the nature of the deity, shewing how the Druids, by the strength of reason, might arrive to the knowledge of a divine emanation or person, from the supreme first cause, which we call the Son of God; and the necessity of admitting of such an emanation. All the philosophers and priests of antiquity had this notion; as we read in Plato and many more.

I HAVE given the reader an account of three eminent builders of these *Dracontia*, or serpentine temples, in the earliest times after the flood, and in the more eastern parts of the world; as well as described one of those works in our island. There are many more such builders and buildings, which will be easily found out by those that are conversant in ancient learning. This figure of the circle and snake, on which they are founded, had obtained a very venerable regard, in being expressive of the most eminent and illustrious act of the deity, the multiplication of his own nature, as the *Zoroastrians* and *Platonists* speak; and in being a symbol of that divine person who was the consequence of it.

We shall not wonder that the Druids had a perception of this great truth, when we consider that it was known, as far as necessary, to all the philosophic and religious sects of antiquity, as shewn at large by several learned writers. My opinion is, that it was communicated to mankind, originally, by God himself. 'Tis the highest point of wisdom which the human mind can arrive at, to understand somewhat of the nature of the deity; and the studious, the pious, and thinking part of the world, would not fail to improve this knowledge by reflexion and ratiocination.

Tho' my business is to speak more fully of the religion of the Druids in the next volume, yet I judge it very pertinent to the present subject to anticipate that intention, so as to shew how far they might advance toward that knowledge, by the dint of reason; to further the works, wherein they have, in the largest characters that ever were made, consign'd their notions of this sort, remaining to this day, such as we have been describing; and which may induce us to have the same sentiment concerning them as *Pere Marten* in his *Religion des Gaulois*, tho' he knew nothing of our antiquities; but thus he writes, "that the Druids worship'd the true God, and that their ideas of religion were truly grand, sublime, magnificent."

We may therefore very justly affirm of them, that in their serious contemplations in this place, concerning the nature of the deity, which, as *Cæsar* tells us, was one part of their inquiries, they would thus reason in their own minds.

A contemplative person, viewing and considering the world around him, is ravish'd with the harmony and beauty, the fitnesses of things in it, the uses and connexion of all its parts, and the infinite agreement shining throughout the whole. He must belye all his senses to doubt, that it was compos'd by a being

of infinite power, wisdom and goodness, which we call God. But among all the most glorious attributes of divinity, goodness is preeminent. For this beautiful fabric of the world displays thro' every atom of it, such an amazing scene of the goodness and beneficence of its author; that it appears to such contemplative minds, that his infinite power and wisdom were but as the two hands, employ'd by the *goodness* of the sovereign architect.

Goodness was the beginning, the middle, the end of the creation. To explain, to prove, or illustrate this topic, would be an affront to the common understanding of mankind. The sum of what we can know of him is, that he is good, essentially good. We are not more assured of the existence of the first being, than that he is good, *the* good, goodness itself, in eminence. He is God, because he is good; which is the meaning of the word in *english*, and in many other languages. This, in God almighty, is the attribute of attributes, the perfection of his all-perfect nature. He made and maintains those creatures which he multiply'd to an infinite degree, the objects of his care and beneficence; those great characters of supreme love, that render him deservedly adorable.

All possible perfections, both moral and natural, must needs be inherent in this first and supreme being, because from him alone they can flow. This is in one comprehensive word, what we call good. But good unexercis'd, unemploy'd, incommunicate, is no good, and implies a contradiction, when affirmed of the all-good being. Therefore it undeniably follows, there never was a time, never can be, when God was useless, and did not communicate of his goodness.

But there was a time before creation, before this beautiful fabric of the world was made, before even chaos itself, or the production of the rude matter, of which the world was made. And this time must be affirmed, not only as to material creation, but to that of angels and spiritual beings. Reckon we never so many ages, or myriads of ages, for the commencement of creation, yet it certainly began, and there was a time before that beginning. For, by the definition, creation is bringing that into being which was not before. There must have been a time before it.

Here then occurs the difficulty, of filling up that infinite gap before creation. Consider the supreme, first being sitting in the center of an universal solitude, environ'd with the abyss of infinite nothing, a chasm of immense vacuity! what words can paint the greatness of the solecism? what mind does not start at the horror of such an absurdity? and especially supposing this state subsisted from infinite ages.

'Tis in vain to pretend, that a being of all perfections can be happy in himself, in the consciousness of those perfections, whilst he does no good to any thing; in the reflexive idea of his possessing all excellency, whilst he exerts no tittle of any one. This is the picture of a being quite dissonant to that of the All-good. And as the Druids would, without difficulty, judge, that there must needs be one, only, self-originated first being, the origin of all things: so they would see the necessity of admitting one or more eternal beings, or emanations from that first being, in a manner quite distinct from creation.

That there ever was one eternal, self-existent, unoriginated being, is the very first and most necessary truth, which the human mind can possibly, by contemplation and ratiocination, obtain. Still by considering the matter intimately, they would find it impossible to conceive, that there should ever be a time, when there was but one being in the universe, which we call the first and self-originated

ted being, possessing in himself all possible perfections, and remaining for endless myriads of ages, torpid, unactive, solitary, useless. This is a notion so abhorrent to reason, so contrary to the nature of goodness, so absolutely absurd, that we may as well imagine this great being altogether absent, and that there was no being at all.

This all the philosophers were sensible of, for good unexercis'd, that always lay dormant, never was put into act, is no goodness; it may as well be supposed absent, and even that there was no God. To imagine that God could be asleep all this while, shocks the mind, therefore it casts about, to remedy this great paradox.

Now it cannot be said of any part of creation, or of the whole, that God always did good to any created being or beings; for these are not, cannot be commensurate in time with his own being. Count backward never so long for the beginning of things, still there was a time prior to this beginning of things; for eternal creation is an equal absurdity with an eternal absence of any being: where no part is necessary, to affirm the whole is a necessarily and self-existing being, is a mere portent of reason.

So we see, in every light, an absolute necessity of admitting a being or beings coeval with the supreme and self-originated being, distinct from any creation, and which must needs flow from the first being, the cause of all existence. For two self-originated beings is as much an absurdity as any of the preceding.

But, as 'tis impossible that the act of creation should be coeval with the first being, what other act of goodness can be? For that being which is essentially good, must ever have been actively and actually so. To answer this great question, we must thus expostulate, as the prophet *Isaiah* does in the person of God, in his last chapter, when summing up the business of his prophetic office: "Shall I bring to the birth, and not beget, saith *Jehovah*: shall I cause to bring forth, and be myself barren, saith thy God?" He is there speaking of the birth of the son of God in human form; but we may apply it in a more eminent degree, to the son of God in his divine nature; and as the Druids may well be supposed to have done. The highest act of goodness which is possible, even for the supreme being, is the production of his like, the act of filiation, the begetting of his son, *Prov.* viii. 22. "The LORD begat me from eternity, before his works of old; (so it ought to be read) *ver.* 30. then I was by him, as one brought up with him (*amoun* in the original) and I was daily his delight, rejoicing always before him."

This is the internal divine fecundity of the fruitful cause of all things. Creation is external fecundity. The Druids would naturally apply the term generation, to this act of producing this person, or divine emanation from the supreme, which we are oblig'd to admit of: and to affirm him coeval with the supreme. The difficulty of priority in time, between father and son, would easily be remov'd, by considering the difference between divine and human generation, the production of necessary and contingent beings.

If an artist produces an admirable and curious piece of mechanism, he is said to make it; if he produces a person or being altogether like himself, he is rightly said to generate that person; he begets a son, 'tis an act of filiation. So the like we must affirm of the supreme being generating another being, with whom only he could communicate of his goodness from all eternity, and without any beginning; or, in scripture language, *in whom he always had complacency*. This is what *Plato* means, "by love being ancients than all the gods;

“ gods; that the kingdom of love is prior to the kingdom of necessity.” And this son must be a self-existent, all-perfect being, equally as the father, self-origination only excepted, which the necessary relation or oeconomy between them forbids. If he is a son, he is like himself; if he is like himself, he is God; if he is God, an eternity of existence is one necessary part of his divine nature and perfection.

If the son be of the same substance and nature as the father, an eternity of being is one part of his nature; therefore no time can be assign'd for this divine geniture, and it must be what we call eternal. Or perhaps we may express it as well by saying, it was before eternity; or that he is coeval with the almighty father. In this same sense *Proclus de patriarch.* uses the word *πρωτόν*, *præternus*. For tho' 'tis impossible that creation, whether of material or immaterial beings, should be coeval with God; yet, if the son be of the same nature with the father, which must be granted, then 'tis impossible to be otherwise, than that the son of God should be coeval with the father.

If goodness be, as it were, the essence of God, then he can have no happiness but in the exercise of that goodness. We must not say, as many are apt to do, that he was always and infinitely happy, in reflecting upon his own being and infinite perfections, in the idea of himself. This is no exercise of goodness, unless we allow this idea of himself which he produces, to be a being without him, or distinct from himself; and that is granting what we contend for. A true and exact idea of himself is the *logos* of the ancients, the first-born of the first cause. And this is the meaning of what the eastern and all other philosophers assert, “ that it was necessary for unity to make an evolution of itself, “ and multiply; it was necessary for good to communicate itself. There could “ be no time before then, for then he would be an imperfect unity, and may “ as well be termed a cypher, which of itself can never produce any thing.” Agreeable to this doctrine, *Philo in II. de monarchiis*, writes, “ the *logos* is the “ express image of God, and by whom all the whole world was made.” It would be senseless to think here, he meant only the wisdom of the supreme, the reason, the cunning of God, a quality, not a personality.

What difficulty here is in the thing, arises merely from the weakness of our conceptions, and in being conversant only with ordinary generation. A son of ours is of the same nature as his father. His father was begat in time, therefore the son the like. Not so in divine generation. But as the father is from eternity, so is the son. This only difference there is, or rather distinction; the father is self-existent, and unoriginate; the son is of the father.

Further, we must remove, in this kind of reasoning, all the imperfection of different sexes, as well as time, which is in human generations; and all such gross ideas incompatible with the most pure and perfect divine nature.

The whole of this our reasoning further confirms, that the son is necessarily existing. It was necessary for God to be actively good always, and begetting his son was the greatest act of divine goodness, and the first, necessarily. But the word *first* is absurd, betraying our own imperfection of speech and ideas, when we treat of these matters; for there could be no *first*, where no beginning. And the very names of father and son are but relative and oeconomical; so far useful, that we may be able to entertain some tolerable notion in these things, so far above our understanding.

But tho' it be infinitely above our understanding, yet we reach so far, as to see the necessity of it. And we can no otherwise cure that immense *vacuum*, that greatest of all absurdities, the indolence and uselessness of the supreme being, before

before creation. And all this the Druids might, and I may venture to say, did arrive at, by ratiocination. And we can have no difficulty of admitting it, if we do but suppose, there were obscure notions of such being the nature of the deity, handed down from the beginning of the world. Whence in *Chronicon Alexandrinum*, *Malala*, and other authors, we read, for instance, “ in those times (the “ most early) among the *Egyptians* reigned, of the family of *Misraim*, *Se-
“ sosis*, that is, the branch or offspring of *Osiris*, a man highly venerable for
“ wisdom, who taught, there were three greatest energies or persons in the
“ deity, which were but one.” This man was *Lud*, or *Thoth*, son of *Mis-
raim* or *Osiris*, and for this reason, when idolatry began, he was consecrated by
the name of *Hermes*, meaning one of those divine energies, which we call the
Holy Spirit.

This is a short and easy account of that knowledge which the ancients had of the nature of the deity, deduc'd from reason in a contemplative mind, and which certainly was known to all the world from the beginning, and rightly call'd a mystery. For our reason is strong enough to see the necessity of admitting this doctrine, but not to see the manner. The *how* of an eternal generation is only to be understood by the deity itself.

The Druids would pursue this notion from like reasoning a little further, in this manner. Tho' from all that has been said, there is a necessity of admitting an eternal generation, yet the person so generated, all-perfect God, does not multiply the deity itself, tho' he is a person distinct from his father. For addition or subtraction is argument of imperfection, a thing not to be affirmed of the nature of the deity. They would therefore say, that tho' these two, the father and the son, are different divine personalities, yet they cannot be called two Gods, or two godheads; for this would be discerping the deity or godhead, which is equally absurd and wicked.

That mankind did formerly reason in this wise, is too notorious to need my going about formally to prove it. 'Tis not to be controverted; very many authors have done it substantially. And when there was such a notion in the world, our Druids, who had the highest fame for theological studies, would cultivate it in some such manner as I have deliver'd, by the mere strength of natural reason. Whether they would think in this manner *ex priori*, I cannot say; but that they did so think, we can need no weightier an argument than the operose work of *Abury* before us; for nought else could induce men to make such a stamp, such a picture of their own notion, as this stupendous production of labour and art.

As our western philosophers made a huge picture of this their idea, in a work of three miles extent, and, as it were, shaded by the interposition of divers hills; so the more eastern sages who were not so shy of writing, yet chose to express it in many obscure and enigmatic ways. *Pythagoras*, for instance, affirmed, the original of all things was from unity and an infinite duality. *Plutarc. de plac. philos.* *Plato* makes three divine authors of all things, the first or supreme he calls king, the good. Beside him he names the cause, descended from the former; and between them he names *dux*, the leader, or at other times he calls him the *mind*. Just in the same manner, the *Egyptians* called them *father*, *mind*, *power*. Therefore *Plato*, in his VIth epistle, writing to *Hermias* and his friends to enter into a most solemn oath, directs it to be made before “ God the
“ leader or prince of all things, both that are, and that shall be; and before the
“ Lord, the father of that leader or prince; and of the cause: all whom, says
“ he, we shall know manifestly, if we philosophize rightly, as far as the powers
“ of

"of good men will carry us." And in *Timæus* he makes MIND to be the son of GOOD, and to be the more immediate architect of the world. And in *Epinomis* he writes, "the most divine LOGOS or WORD made the world," the like as *Philo* wrote; which is expressly a christian verity.

'Tis not to be wonder'd at, that the ancients wrap'd up this doctrine in an abstruse and symbolic way of speaking, of writing, and in hieroglyphic characters and works, as we have seen. It was communicated to them in the same manner; they did not, could not comprehend it any more than we, but they held it as a precious depositum of sacred wisdom.

We may therefore make this deduction from what has been said, that the christian doctrine of distinct personalities in the deity, is so far from being contrary to reason, as some would have it, or above human reason as others, that 'tis evidently deducible therefrom, at least highly agreeable thereto, when seriously propos'd to our reason. And when most undoubtedly the ancients had such a notion, even from the creation, those minds that were of a contemplative turn, would embrace it and cultivate it, as being the most exalted knowledge we are capable of. Of such a turn were our Druids, as all accounts agree.



C H A P. XVI.

Of the third species of patriarchal temples, form'd in the resemblance of a circle and wings. A description of one of this sort on the banks of the Humber in Lincolnshire. A very remarkable sort of barrows there, like to beds. This figure of the alate circle, the Egyptians call'd by the name of CNEPH; authors mistake in telling us it was the name of God. 'Tis indeed the symbol of the third divine emanation from the supreme, call'd the anima mundi. CNEPH is an oriental word, from canaph, to fly, כנף. The entire symbol, circle, snake and wings, was call'd CNEPHPTHA. Ptha more particularly meant the serpent, or symbol of the second divine person. The supreme, they held to be ineffable, as well as invisible, therefore symboliz'd him by the circle. The Neptune of the Greeks deriv'd from CNEPH, כנף dunia. a circle added to Cneph, is circulus alatus. He was president of the waters, from Gen. i. 2. and the divine spirit moved upon the face of the waters. Hence this temple set on the edge of the Humber. Of the Egyptian Canopus. Another of these alate temples on Navestock-common in Essex. The word ganaph preserv'd in the name of the town. Knave, gnavus and knap, a teutonic word, all from the hebrew. Mr. Toland mentions an alate temple of the Druids in the hebrid islands, but does not altogether understand it. Of Abaris the hyperborean Druid, a friend of Pythagoras's. That the directive virtue of the magnetic needle was known anciently. The bed barrows on the Humber banks explain'd. A metaphysical disquisition concerning the Druids knowledge of a third emanation or divine person, from the supreme; a truth agreeable to reason. This was the Mercury of the ancients, as well as Neptune. The names which the Druids gave to the three divine persons. Conclusion. They were in effect christians.

WHEN I wrote my *Itinerary*, I travelled a good deal of the *Hermen-street* road, and the *Foss* road, having Mr. Samuel Buck in my company. At that time I engag'd him to take in hand the work, which he has so laudably pursued, and sav'd the remembrance of innumerable antiquities

antiquities in our island, by that collection of elegant prints which he has publish'd. When we were on the banks of the *Humber*, the name of *Barrow* invited my curiosity, and it was fully answer'd, by finding that most noble antiquity there of the old Druids, upon the *marsh*, call'd *Humbers castle*.

T A B.
XXXVIII.

A rivulet rises near the town of *Barrow*, and when it falls off the high ground, and enters on the level marshes on the *Humber* shore, it turns a mill. Just there, upon the edge of the marsh, upon a gentle eminence nearly overflow'd by high spring-tides, and between the salt and fresh water, is the work we are to speak of, made of great banks of earth thrown up, in an odd manner, which gives it the denomination of castle. I observ'd all about it, and in the adjacent marshes, many long *tumuli* of different sizes, but all of a particular shape, such as I had never seen elsewhere, being form'd like a bed. I immediately set to work in digging into several of them, and we found burnt bones, ashes, bits of urns, and such kind of matters, all extremely rotten and decay'd; and the very same appearances as I had so often seen, in digging the barrows about *Stonehenge* and *Abury*.

This satisfied me that the work must belong to the most ancient inhabitants of the island, notwithstanding its unusual form. And when I attentively consider'd those banks, and made a plan of them, I was very agreeably surpriz'd in discovering the purport and meaning, which was to represent the *circulus alatus* or winged circle, an ancient hieroglyphic well known to those more particularly conversant with *Egyptian* monuments; and what they rightly call the symbol of the *anima mundi*, or *spirit pervading the universe*; in truth, the divine spirit.

I had no hesitation in adjudging this to be a temple of our Druids. All reasons imaginable concurr'd. Tho' instead of stones, they have made this work with mounds of earth; I suppose for want of stones, lying on the surface of the ground. It makes the third kind of the Druid temples which I propos'd to describe. The vertical line of it is north-east and south-west, the upper part being directly north-east; and the barrows generally conform to this line, being either upon it, or at right angles with it; the head of the barrow sometimes one way, sometimes the other.

The circle was 120 cubits in diameter. The wings 100 cubits broad, 150 long; but the eastern wing was more extended than the other. For the design of it is somewhat in perspective, as 'tis sometimes seen on *Egyptian* antiquities.

This very extraordinary work, which I could not sufficiently admire, has very often entertain'd my thoughts. We see an uniformity in human nature throughout all ages. We build our churches, especially cathedrals, in a cross, the symbol or cognizance of christianity; the first builders of churches did it in the symbol of the deity, which was pictur'd out with great judgment, and that (most likely) from the beginning of the world.

The circle and wings was the picture of the deity, which the old *Egyptian* hierophants call'd C N E P H. As there were three varieties in this figure, so they had more names than one for it, I mean the whole figure, the circle, serpent, and wings. And sometimes they us'd one word, sometimes another, and sometimes conjoin'd them. *Eusebius* in *pr. ev.* III. 3. writes, "that the *Egyptians* painted God, whom they call'd *Kneph*, like a man in a blue garment, holding a circle and serpent (not scepter, for no such figure ever appears) and on his head, feathers or wings." Now this very figure is seen on the

the portals of the *Perſian* temple of *Chilminar*. Authors are not ſufficiently accurate in theſe matters, for want of a more perfect knowledge of them. *Cneph* is properly the alate circle; yet ſometimes they call the whole figure by that name. So a feather or two, or wings, are often plac'd on the heads of the *Egyptian* deities; but the picture abovemention'd at *Chilminar* has the wings, as more commonly, annexed to the circle.

Phtha was another name of one of theſe figures, which they ſometimes join'd to the preceding, and made the word *Cnephtha*. *Kircher* erroneouſly calls it *Hemphtha*; for before him *Iamblichus* err'd in calling *Cneph*, *Emeph*. *Strabo* calls *Cneph*, *Cnuphis*, and ſays his temple was at *Syene*, XVII. Undoubtedly a temple ſome way of this form. *Athenagoras in Eroticis* VI. calls him *Κνεφαῖος*, *Cnepheus*; and ſays, “ he can't be ſeen by our eyes, nor “ comprehended by our mind.” *Heſychius*, and the etymologiſt *Suidas*, voce *κνεφας*, interpret the word, *obſcure*, *bidden*, *not to be ſeen or underſtood*. *Iamblichus* and *Proclus* the like, who make *Amūn* and *Phtha* the ſame, *Prov.* viii. 30. The truth is, the word *Cneph* comes from the *hebrew* *קנף* *ganaph* *volare*, to fly, *קנף* a wing, *Pſal.* xviii. 11. *He rode upon the cherubim, and did fly*.

Phtha, in *Suidas* call'd *φθας*, is deriv'd, in the authority of *Kircher* and *Huetius*, from the *hebrew* *פחה* the ſame as the *greek* word *πεισσω*, to *perſuade*, *ſuada* in *latin*. It regards more particularly the ſerpent, the emblem of eloquence, and the divine WORD. In *Arabic* it ſignifies the *ſon*. So that *Cnephtha* means the entire figure, the circle, ſnake and wings. The ſupreme had no name. They held him ineffable, as well as invifible. Whence they call'd the *Jeſovab* of the *jews* an uncertain or unknown deity, or the deity without a name. *Herodotus in Euterpe* writes, “ he heard from the prieſts of “ *Dodona*, that the ancient *Pelaſgians* made their prayers and ſacrifices to the “ deity without any name or ſurname, for at that time they knew none.” *Iamblichus's* interpretation of *Phtha* is very little different. He ſays, “ It ſignifies “ him that performs all things in truth, and without lying.” The *Egyptians* called this *Phtha Vulcan*, and ſay, he was the ſon of the ſupreme God; whom *Cicero* makes the guardian god of *Egypt*, who was the author of all the philoſophy of the *Egyptians*, according to *Diogenes Laertius in proem*. And this is that moſt ancient deity of the *Egyptians* who was particularly deſign'd by the ſerpent. And hence the fables of the *greeks* make *Vulcan* the only ſon of *Juno*, without the help of her husband. Again, they make *Pallas* produc'd out of *Jupiter's* brain, who wore the *Ægis* or ſnaky breast-plate, which originally was no other than our great prophylactic hierogramma, the circle and ſnake, us'd by the moſt ancient warriors as a ſacred preſervative. *Meduſa's* head is the very ſame, a circle, wings, and ſnakes. But the delicate *greeks* new dreſt it, and made the circle into a beautiful face, more agreeable to their taſte of things. And its turning men into ſtones means, at the bottom, nothing but the making our ſerpentine temples in that form by the firſt heroes, who bore this cognizance in their ſhields.

But to return to CNEPH, the deity to whom theſe winged temples are dedicate. It became the chief and more famous name. Whence *Porphyry* in *Eusebius's pr. ev.* III. 11. calls this *Cneph* the creator, *Plutarch. de Is. & Os.* teſtifies, “ the inhabitants in *Thebais*, or the remoteſt part of *Egypt*, worſhip- “ ped only the eternal God *Cneph*, and paid nothing toward the charge of ido- “ latrous worſhip in the other parts of that kingdom.” Thus we ſee, thoſe countries fartheſt ſeparated from the buſy part of the world, ſuch as *The-*

bais and *Britain*, retain'd the pure and ancient religion: which bishop *Camberland* too asserts, *Sanchon*. p. 15. of *Thebais*, before *Abraham's* time. *Strabo* says, "there was a temple of *Cnuphis* (as he writes it) at *Syene*, the "farther part of *Thebais*:" which must be understood of one of our winged temples originally, tho' probably afterwards built upon, cover'd, and become idolatrous. "Hence the *Ethiopians*, neighbours to those of *Thebais*, living "still in the upper regions of *Egypt*, says *Strabo*, worship two gods, the "one the immortal creator, the other mortal, who has no name, nor is "easily to be apprehended." Here we find they have a notion of the supreme and his son. Their opposite neighbours across the *red sea*, worshipped only two gods, ὁ Διὸς καὶ ὁ Διόνυσος, *Jovem* & *Jovem Nyseum*, God, and the God of *Nysa*. This is what is meant by the two principles of *Pythagoras*, mention'd by *Plutarch de plac. philos.* unity and indefinite duality, the sacred *Dyads* of *Plato*. Whence *Diodorus* in his I. writes, "that "the *Egyptians* declar'd there were two first eternal Gods." These they express'd by the names of *unity* and *duality*. I do not believe that they found this out by their own understanding and reasoning, but had it from patriarchal tradition. And then their own reasoning would confirm it. For it is altogether agreeable to reason, arguing from the fecundity of the first cause. The *Greeks* turned *Cneph* into their *Neptune*, the sovereign of the waters, from what the *hebrew* legislator writes in the beginning of his *cosmogony*; "and the spirit of "God moved upon the face of the waters." The word *Neptune* comes from *Cneph* and דּוּנְיָ *Dunia*, *orbis*, *circulus*, the *winged circle*. And this probably will give us some light into the reason, why we find our winged temple of *Barrow* upon the banks of that noble æstuary, the *Humber*. I wonder'd indeed how it should come about, that the *Druids* should so studiously place this work under the verge of the high land, and upon the brink of the salt marsh; so that every high tide washes or overflows the skirts of it, whilst the fresh-water brook runs close under it. At this time it must have presented them with the agreeable picture of the sacred hieroglyphic, hovering over both fresh and salt-water.

I observ'd a line, or little bank and ditch, cast up above our figure, which I judg'd to be done with an intent to keep off the innundation of the ocean at the times of sacrifice, which seems to have been perform'd within that inclos'd area, where I have set the figure of the compass in the engraven view. Likewise just without that line, eastward, I remarked three little square plots, which perhaps were habitations of the *Druids* who were keepers of the temple.

'Tis not from the purpose to take notice of one of the greatest fix'd stars of the heavens, at the bottom of the constellation call'd the *ship*, having the name of *Canopus*, which is no other than our word *Cneph*. This star had this name given it by the *Egyptians*, as appearing to them just above the edge of the southern horizon. And in their spheres, we may very well presume, they painted it as a winged circle, and because it always appear'd as hovering over the horizon or great ocean.

————— O numen aquarum
Proxima cui cælo cessit, Neptune, potestas.

Ov. Met. IV.

So that originally the ancients understood the spirit or soul of the universe, or more properly the divine spirit, by this figure which they call'd K N E P H, which

which the *European* nations call'd *Neptune*, sovereign of the waters. So often by the poets call'd *Ενοσιγθων*, *Ενοσιγαιων*, the *shaker of the earth*; for the waters in *Moses* means the *Hyle*, or moist matter of chaos whence the universe was made.

Two of the quarterly solemnities or general sacrifices of the Druids were on the two equinoxes, when are the highest tides. A curious observer being upon the spot, for some years together, at these times, might possibly make some notable discovery concerning the difference of the surface of the sea, since the current of 5 or 6000 years: for I persuade myself this temple was made by the very first inhabitants of the isle, and not long after the flood, on account of the interment here of some great hero, that advanc'd so far in peopling the country. And if our reasonings and testimonies hitherto be any whit agreeable to truth, we may point out the species of many of these most ancient temples built at the place of sepulture of heroes, spoken of in writings of those times. For instance, we infer a serpentine temple was made by the *tumulus* of *Orpheus*, from the fable of a serpent offering to devour his head, which serpent was turn'd into stone.

*Hic ferus expositum peregrinis anguis arenis
Os petit, & sparsos stillanti rore capillos
Lambit, & hymniferos inbiat divellere vultus.
Tandem Phæbus adest, morsusque inferre parentem
Congelat, & patulos, ut erant, indurat hiatus.*

Again, we may reasonably suppose that an alate temple was built by the tomb of *Memnon*, said to be buried in *Phrygia*, who was turn'd into a bird on the funeral pile, at the request of his mother *Aurora*. We see some hints of it even from *Ovid's* telling the story. This was done at the request of his mother *Aurora*, who petitions *Jupiter* for this favour to her son, for herself she desires none. Thus she begins:

*Omnibus inferior, quas sustinet aureus æther
(Nam mihi sunt totum rarissima templa per orbem,)
Diva tamen venio: non ut delubra, diesque
Des mihi sacrificos, caliturasque ignibus aras, &c.*

He was turn'd into a bird, and a flock of the same birds, call'd *Aves Memnoniæ*, arose from the same funeral pile, which immediately divided into two companies, and fought till they destroy'd each other. And that a like flight of the same birds came on the same day every year from *Ethiopia*, went thrice round his monument, and then divided and fought in honour of their ancestor.

What can we understand by this, but an assembly of his people and descendants to celebrate his anniversary, as was the custom of antiquity toward great men. The story is entirely of a piece with that told of *Cadmus*, and must be interpreted in the same way.

In this sense we are treating of, are we to understand authors when they tell us, that *Cadmus* built a temple to *Neptune* in the island of *Rhodes*. This was not a cover'd temple with elegant pillars, nor an idolatrous one, which were matters of after-times; but one of our alate temples. *Phut* had built a *Dracontium* there before.

Antoninus

Antoninus Liberalis XII. speaks of the lake *Canopus*, which I suppose had its name from a *Cneph* or alate temple near it, built by a hero, *Cygnus*, son of *Phut*, "who, the fable says, was turn'd into a bird there," and *Phyllus* his sepulchral monument was by it.

In this sense, *Strabo* II. speaks of *Hercules* being call'd *Canopeus*, from building such a temple. And we may now understand that hitherto abstruse *Egyptian* antiquity called *Canopus*, a vase which they us'd for preserving of water in their temples and in their families, with a cover to it. In order to insure the blessing of heaven to this most necessary element, they frequently consign'd it with the sacred prophylactic character of the *Kneph* or *circulus alatus*, which is the greek *Neptune*, the *dominator aquarum*. Many of these vases are still remaining in the cabinets of antiquarians. Such a one pictur'd in *Kircher*.

And, by the by, I may mention that some of these vases are adorn'd with a *scarabeus* with expanded wings, and this is entirely of the same meaning as the alate circle. But this is not a place to discourse larger on these matters.

I suspect *Geneva* and *Geneffa* have their names from such temples. As *Gnapheus* a bird mention'd by *Aristotle*. *Simias* the *Rhodian* celebrates our *Cneph*, in his poem compos'd in the form of wings: as the author of motion and creation: hence the word *Nebula*, νεφέλη, and perhaps *Nebulo*.

In the year 1725, the next year after I found out this *Humber* temple, and the last year of my travels, I found another of these alate temples, on *Navestock-common* in *Essex*, which seems to be of a later date than the other, and when perhaps the original doctrine concerning these theological speculations was somewhat forgotten: Because this temple is situate on a dry common, not near water; but the figure is the very same.

What is exceedingly remarkable as to this noble antiquity on *Navestock-common*, is, that the name should remain to this time, and which confirms all that we said before concerning them, as to their name and meaning: for *Navestock* must have been so call'd from some old and remarkable tree, probably an oak, upon or by the *CNEPH*, or winged temple; *Navestock*. Our *English* word *Knave* which had no ill meaning at first, signifies the same thing, *alatus*, *impiger*; the latin word *Gnavus* the very same: and *Knap* a *Teutonic* word the like: all from the *Hebrew* original.

I doubt not, but there are more such temples in the *Britannick* isles, called *Knave-castles* or the like. One I remember to have seen, on a great heathy common, by the *Roman Watling-street* in *Staffordshire*. And *Mr. Toland* takes notice of a winged temple of our *Druids* in the *Hebrid* or *Hyperborean* islands, *Shetland*. *Abaris* a *Druid* of this country, fir'd with a desire of knowledge, travell'd into *Greece* where philosophy flourish'd; after that to *Pythagoras* in *Italy*, and became his favourite disciple. *Pythagoras* imparted to him his best notions in philosophy, which perhaps, in the enigmatick way of those times, they call the shewing to him his golden thigh. *Abaris* on the other hand, presented to *Pythagoras* *Apollo's* arrow, which he brought out of his own country, where it had been deposited in a winged temple. They tell you further, that *Abaris* rode on this arrow in the air to *Greece*. This undoubtedly would proceed from the notion they entertain'd of the *Druids* practising magick.

I cannot help thinking, after what I have said in *Stonehenge*, concerning the magnetick needle, that this arrow of *Apollo's* which *Abaris* made use of

of in his journey from *Shetland* to *Greece*, was an instrument of this sort, which the *Hyperborean* sage gave to *Pythagoras*. And the Druids possessing such a secret as this, would reciprocally create, and favour that notion of their practising magick. Calling it *Apollo's* arrow seems to throw the possession of it up to *Phut* the most famous navigator, we before treated of: nay it seems that we may trace it still higher, even to *Noah* himself. *Sanchoniathon* the *Phœnician* writer tells us, among other remarkable things concerning *Ouranus*, who is certainly *Noah*, "that he devised *Bætulia*, or "contriv'd stones that mov'd as having life."

Besides the interpretation, we may very naturally affix to this account, of anointed stones or main ambres: we may well judge that the knowledge of the magnet is here understood; which at first they placed in a little boat, in a vessel of water, and then it would move itself, 'till directed to the quarters of the heavens. *Atheneus Deipnosoph.* affirms, that *Hercules* borrow'd his golden cup wherewith he sail'd over the ocean, of *Nereus*. *Nereus* is *Japhet* eldest son of *Noah*, and the golden cup was a compass box, in all probability.

Among the ancient constellations pictur'd on the celestial globe, is an arrow; said by *Eratosthenes* the most ancient writer we have on the *Catasterisms*, (as called,) to be the arrow of *Apollo*, which was laid up in the winged temple among the *Hyperboreans*. *Diodorus Siculus* from *Hecateus* and other older writers, shews, the *Hyperborean* island was in the ocean, and beyond *Gaul*, to the north, under the bear; where the people liv'd a most simple and happy life, *Orpheus* places them near the *Cronian* sea; a word purely *Irish*, as Mr. *Toland* shews, *Croin* signifying frozen. He shews further and that very largely, that the *Hebrid* island, *Skie*, *Lewis*, *Harries*, *Shetland*, are the true *Hyperborean* islands of the ancients. Among them therefore was the winged temple; whether made of mounds of earth, like those two on the *Humber*, and on *Navestock-common*; or made of stones like other Druid temples.

There are other Druid temples in those islands, made of stones, I shall give a print of one, in my next volume. Further there is a famous one in *Cornwall* call'd vulgarly the *Hurlers*, which I take to have been one of our alate temples, made of stones set upright.

The learned *Bayer* in his fine designs of the celestial constellations, represents the arrow of *Apollo* beforemention'd, as a magnetick needle; and he took his designs chiefly from a very ancient book of drawings. I observe likewise that the isle of *Skie*, in the language of the natives, is call'd *Scianach*, which signifies winged. And in that probably, was the winged temple we speak of; which gave name to the isle.

We mention'd before that *Phut* married *Rhode*, whence the isle of *Rhodes* had its name. *Rod* in the *Psalms* and the *Prophets* signifies a snake. Nay *Pliny* in vii. and 56, of his natural history asserts, that *Rhodes* was originally call'd *Ophiusa*, a word equivalent. Most likely they built a serpentine temple there, which gave the name. So the isle of *Tenos*, which *Bochart* shews, means a serpent in the oriental language, was call'd *Hydrusa* and *Ophiusa*. The isle of *Cyprus* was call'd *Ophiodia* by *Nicænetus*. So *Hydra* an isle just before *Carthage*, which was first built by *Cadmus*. *Ophiades insulæ* on the *Arabian* coast of the *Red-sea*. *Pausanias* mentions a place called *Opheos Cephale*, the serpent's head; the same as our *Hakpen* on *Overton-hill* in *Abury*.

In the isle of *Chios* is a famous mountain higher than the rest, called *Pelineus*, which had undoubtedly one of our great *Dracontian* temples. The learned *Bochart* I. 9. shews its name signifies the prodigious serpent: a story of the sort is annex'd to it. Nay this famous temple gave name to the whole island, for he shews that 'tis a *Syrian* word חִיָּוִי *Chivia* a serpent, so that *Chios* isle is the serpent's isle: the word is the same as *Hivite*: probably *Cadmus* or some of his people built it. *Hesychius* and *Phavorinus* mention *Jupiter Pelineus*, the name of the deity worshiped.

Virgil in *Æneid* II. describes the two serpents that destroy'd *Laocoon* coming from the isle of *Tenedos*.

I described the barrows about *Humbers* castle, to be like beds. They are all long barrows, of very different lengths, higher at the head than the feet, (if we may so express it) and with a cavity the whole length of them, drawn off at the feet, to the turf: So that they represent the impression of a person that has lain on a very soft, downy couch. One which I dug into near the temple was 60 cubits long: the other two near it 40 each, plate xxxix. The sight of them necessarily intruded into my mind, the *eum* or couch of *Typhon* or *Phut*, which *Homer* says, was in *Arimis*. 'Tis natural for us to imagine, he means exactly such a *tumulus* of the hero, as these we are speaking of.

Phut was a great arch druid or patriarchal high-priest, as being the head of his family. And according to my notion of the matter, these long barrows all belong to some of the higher order of the Druids. *Eustathius* interprets *Homer's* word by that of *ταφος*, tomb. *Stephanus* the scholiast on *Hesiod's Theogon.* makes *Arima* a mountain in *Cilicia* or *Lydia*, where is *Typhon's* *κοιτη*. *V. Oppian. Alexand. ver. 599. Lucan ver. 191. Apollon. II. Strabo XVI. Mela I. 13. Pausanias in Atticis* tells us of *Hippolita* the *Amazons* *tumulus*, that 'twas made in shape of an *Amazonian pelta* or shield; perhaps somewhat like our *tumulus*.

In the beginning of the idolatrous times, they likewise consecrated *Hermes* the *Egyptian* into *Mercury*, but the *Egyptians* took *Mercury* in a different light from the *Canaanites*: they made him the god of divine wisdom, the *Canaanites* who were immers'd in trade and traffick, made him the god of profit, and gain; and that in the person of their ancestor *Canaan*. Nevertheless they knew the holy spirit prior to idolatry: for many think that *Mercury* was no mortal man, *S. Augustin C. D. viii. 26.* and *Orpheus* in his hymn to him, pronounces him to be of the race of *Dionysus*, by whom *Jehovah* is understood.

I suppose *Canaan* when he died, had an alate temple built about his place of sepulture, which in after times occasion'd posterity to deify him under the name of *Mercury*. Again I suppose the like done over the *tumulus* of the patriarch *TARSIS*; which gave a handle in idolatrous times, to consecrate him into the *Neptune* of the heathen; who in effect is the same as *Mercury*, saving that being done by people of a different genius and disposition, they divided one god into two.

Thus we have sail'd thro' a wide ocean of antiquities, and that not without a compass. We set old things transmitted to us in writing, in parallelism with these we may now see at home, in such a manner, as I think evidently shews them to be the same.

*Nec sum animi dubius, verbis ea vincere magnum
Quàm fit, & antiquis hunc addere rebus honorem.
Sed me Parnassi deserta per ardua dulcis
Raptat amor* —————

Virg.

I shall conclude, with 1. what we may very well imagine to have been the ratiocination of the Druids among one another, in their theological contemplations, concerning this last kind of their works, these winged temples. Of such sort would be their speculations thereon, in their serious scrutiny into the nature of the deity.

We observ'd, the Druids in their theological studies must, with the other eastern sages, find out two ways of the supreme being exerting his almighty power, multiplying himself, as the *Zoroastrians*, the *Pythagoreans* and the *Platonists* call it, or divine geniture: and creation. The first necessary, therefore done before time; the second arbitrary, therefore done in time. Nevertheless this second was fit and proper to be done, therefore necessarily to be perform'd. For whatever becomes the allperfect being, we may pronounce necessary with him.

The Druids would advance still further in their contemplations this way, and conclude, that it became the supreme, and was therefore necessary, for him to exert his power in all possible ways and modes of acting; that he was not content in producing a single divine person or emanation from himself, from the infinite fund of his own fecundity; that he was pleas'd to proceed to that other mode of acting, which we call divine procession; or a third divine person to proceed from the first and second. This person the ancients had knowledge of, and styled him *anima mundi*, "that spirit of the LORD which filleth the world, *Wisdom* i. 7." and made him a distinct person from God, or the supreme: but, more immediately, he was the author of life to all living things. And this he disseminated throughout the whole macrocosm. I need only quote *Virgil*, for many more, in his fine poem, *Georg.* IV.

*Esse apibus partem divinæ mentis & haustus
Æthereos dixere. Deum namque ire per omnes
Terrasque tractusque maris, cælumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas;
Scilicet huc reddi deinde & resoluta referri,
Omnia.* —————

This divine mind, or *anima mundi*, the ancients pictur'd out by the circle T A B. XL. and wings, meaning the holy spirit in symbolical language, or the spirit proceeding from the fountain of divinity. And we see it innumerable times on *Egyptian*, and other ancient monuments. *Plutarch*, in his *platonick questions*, asks, "Why should *Plato* in his *Phædro* say, the nature of a wing, which "mounts heavy things upward, is chiefly participant of those that are about the "body of the deity?"

But thus the Druids would reason. There are three modes of divine origin and existence, quite different from creation: they are these: the self-existent, unoriginated first cause; divine generation; and divine procession: all equal in nature, self-origination excepted, and equally necessarily existent. When the
supreme

supreme produces his likeness, it must be divine filiation; or the son of God is produc'd. Divine procession must be from them two: but it cannot possibly be filiation: for besides that, in these acts of the divinity, we must separate all ideas like that of human production, it would be absurd to call this generation; because, as it is done prior to all notion of time, or eternity itself; it is making the son to be son and father in the same act. Therefore there remains no other word for this, than procession from the father and son.

Whether these abstract and metaphysical notions would occur to a mind wholly unacquainted with any doctrine of this sort, may be matter of doubt; but when propos'd to a serious and contemplative genius, they would be embraced and improved, as agreeable to reason; and as an advance towards the most sublime and most useful knowledge of all others, that of the nature of the deity.

2. The very learned *Schedius*, in his treatise *de mor. germ.* XXIV. speaking of the Druids, confirms exceedingly all that we have said on this head. He writes, "that they seek studiously for an oak-tree, large and handsome, growing up with two principal arms, in form of a cross, beside the main stem upright. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross-beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word HESUS: upon the middle or upright stem, the word TARAMIS: upon the left branch BELENUS: over this, above the going off of the arms, they cut the name of God, THAU: under all the same repeated, THAU."

We cannot possibly understand otherwise, than that by this they intended to shew the unity in the divine nature; for every word signifies God emphatically, and in their general acceptation, *Thau* especially. The other three words have each particularly a more restrained sense, regarding the oeconomy of the deity or godhead. And this is *Schedius* his opinion.

This tree, so inscribed, they make their *kebla* in the grove, cathedral, or summer-church, toward which they direct their faces in the offices of religion, as to the ambre stone or the cove in the above described temples of *Abury*. Like as the christians to any symbol or picture over the altar. And hence the writers got a notion of their worshipping trees; and of these names belonging to so many gods: which serves the poets to descant upon. But if we examine them to their origin, they are easily to be reduc'd to orthodoxy.

The word *Hesus* means the supreme God in the *celtic* language, as ESAR among the *Hetruscans*. *Sueton. in Aug.* It was pronounced *Eisar*, as the *germans* pronounce *Cæsar*, *Keisar*. It comes from the *hebrew* ה *Ei*, and סר *Lord*, שר *Prince*. ה is emphatically the name of the divinity, as יהוה *to onoma*, the NAME *Jehovah*, *Levit. xxiv. 11. 16.* Hence ה or EI, inscribed over the door of the temple at *Delphos*, of which *Plutarch* has wrote. It was the way of the *babylonish* monarchs to assume divine names, as *Esar-adon*, signifying no less than God the Lord. *Esi* is God, says *Hesychius*. In the *arabic* it signifies the *Creator*, says *Dickenson delph. phænic.* But these authors do not go to the bottom, for it comes from AS or AT, signifying God the father. Ἀτα or Ἀττα, with the *Greeks*, is *pater*. The *Armenians* call it Αδς, the *Egyptians* Ωτ, those of *Sarmatia* and *Slavonia* Os: says the learned *Baxter v. Ascania, gloss. ant. Rom.* where he has much of ancient learning upon it. This is the *Alys* of the *Phrygians*.

Belenus is the *Baal* in scripture, us'd originally to be spoken of the true God *Jehovah*, 'till adopted into idolatry. *Belus* of the *Assyrians*. If we examine the word to the bottom, it means God the son. *Βελ*, in the *babylonian* language, is the son, *Βελτις* the daughter. He is the *Apollo* of the *Latins*.

Tharamis is the same as *Tat*, *Thoth* of the *Egyptians*, *Thor* of the northern nations, call'd more particularly the spirit: lord of the air, from the wings being symbolical of him; and hence made the thunderer, from the *Phœnician* and *celtick* *Tarem*. He was sometimes call'd *Theutates*, the *Mercury* of the *Latins*, who was particularly worshipped by the *Germans*, says *Tacitus de mor. germ. Cæsar* the same, VI. *bell. gall.* Hence the *Greeks* dress'd their *Mercury* with a winged cap, and winged heels, which was no other than the *circulus alatus* we have been speaking of. He bears a staff in his hand, with a globe on the end of it with wings and snakes. The *Phœnicians* call'd him *Tautus*. *Sanchoniathon*, *Varro* IV. *de ling. lat.*

So in the temple of *Belus* or the sun, at *Edeffa* in *Mesopotamia*, in idolatrous times, by his statue was another of *Ezizus*, who is our *Hesus*, and another of *Mercury*, whom they call *Monimus*. *Julian*, in his hymn to the sun, mentions the same. And so generally the true theology communicated to mankind from the beginning, was perverted into polytheism and idolatry.

3. So by the tree came death, by the tree came life, which the *Druids* seem to have had some knowledge of. *Ruffinus* II. 29. affirms the cross among the *Egyptians* was an hieroglyphic importing the life that is to come. *Sozomen* the same, *bist. eccl.* VII. 15. and *Suidas*. *Isidore* tells, "it was the method of the muster-masters in the *roman* army, in giving in the lists of the soldiers, to mark with a cross the name of the man that was alive; with a ⊙ him that was dead."

The ancient inhabitants of *America* honour'd the form of the cross. So the conjurers in *Lapland* use it. Which intimate this hieroglyphic to be most ancient, probably antediluvian.

But concerning the knowledge of the cross which the *Druids* had, and of their religion more at large, I shall discourse fully in the next volume, which will conclude what I have to say concerning them and their works.

4. From what has been delivered in the speculative part of this treatise, the springs of idolatry appear sufficiently. For the race of heroes that built these patriarchal temples in the eastern part of the world especially, and propagated true religion, were some ages after deify'd by their idolatrous posterity; and had names of consecration taken from the divine attributes, and the just notions delivered to them concerning the nature of the deity.

5. If then we reflect on the foregoing description of the work of *Abury*, whether we consider the figure it is built upon, the antiquity or the grandeur of it, we must needs admire it, as deservedly to be rank'd among the greatest wonders on the face of the earth. The ancients indeed did make huge temples of immense pillars in colonnades, like a small forest; or vast concaves of cupola's to represent the heavens; they made gigantick colosses to figure out their gods: but to our *British* *Druids* was reserv'd the honour of a more extensive idea, and of executing it. They have made plains and hills, valleys, springs and rivers contribute to form a temple of three miles in length. They have stamp'd a whole country with the impress of this sacred character, and that of the most permanent nature. The golden temple of *Solomon* is vanish'd, the proud structure of the *Babylonian Belus*, the temple of *Diana* at *Ephesus*, that of *Vulcan* in *Egypt*, that of the *Capitoline Jupiter* are

perish'd and obliterated, whilst *Abury*, I dare say, older than any of them, within a very few years ago, in the beginning of this century, was intire; and even now, there are sufficient traces left, whereby to learn a perfect notion of the whole. Since I frequented the place, I fear it has suffer'd: but at that time, there was scarce a single stone in the original ground-plot wanting, but I could trace it to the person then living who demolish'd it, and to what use and where.

This I verily believe to have been a truly patriarchal temple, as the rest likewise, which we have here described; and where the worship of the true God was perform'd. And I conclude with what *Epiphanius* writes, speaking of the old religion from the beginning of the world. *Non erat judaismus aut secta quæpiam alia: sed ut ita dicam, ea quæ nunc in præsentî sancta Dei catholica ecclesia obtinet, fides erat; quæ cum ab initio extiterit, postea rursus est manifestata.* He affirms *Adam* and all the patriarchs from him to *Abraham*, were no other than christians: and this is the doctrine of the apostle of the *Gentiles*, 1 Cor. ix. 21.



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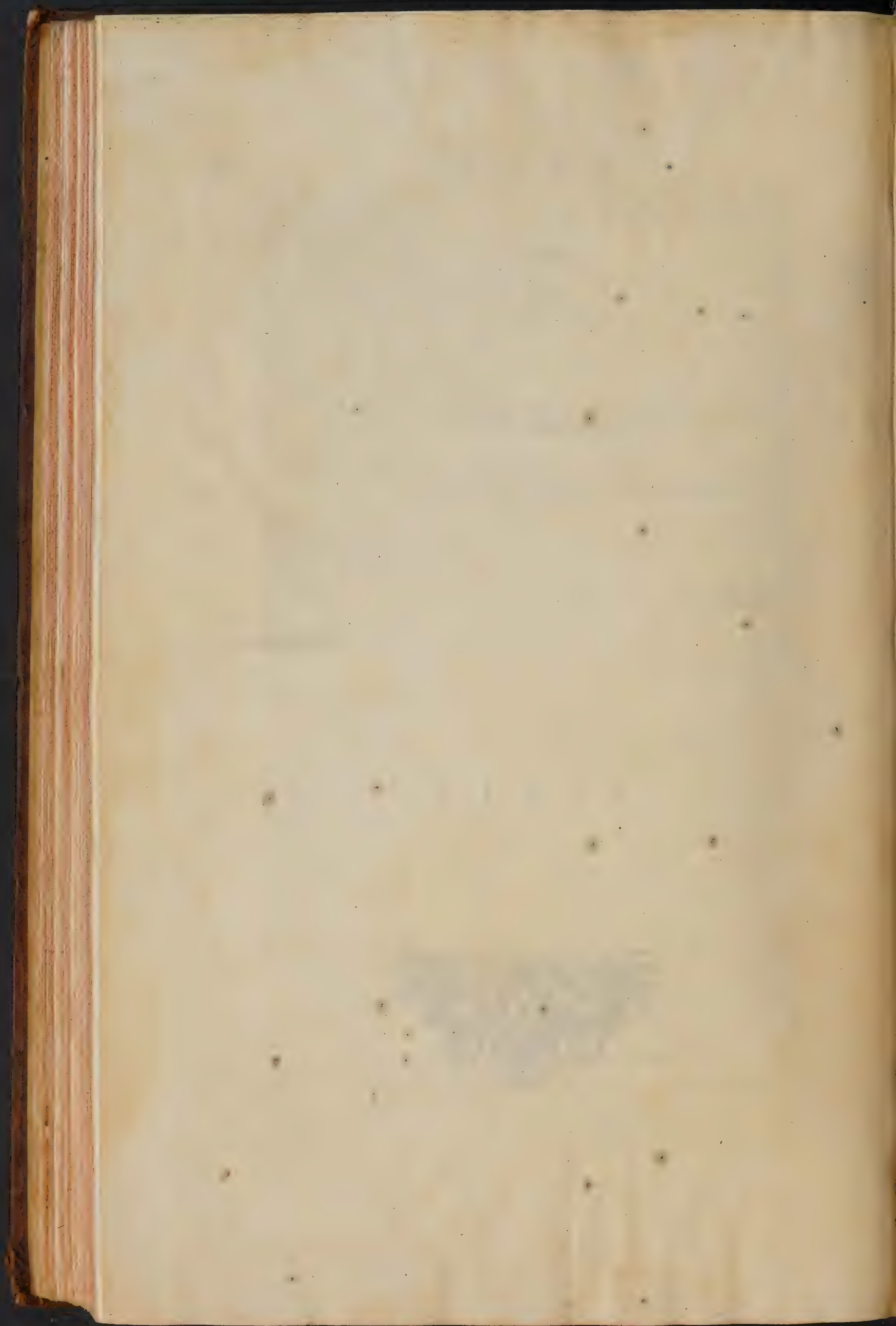
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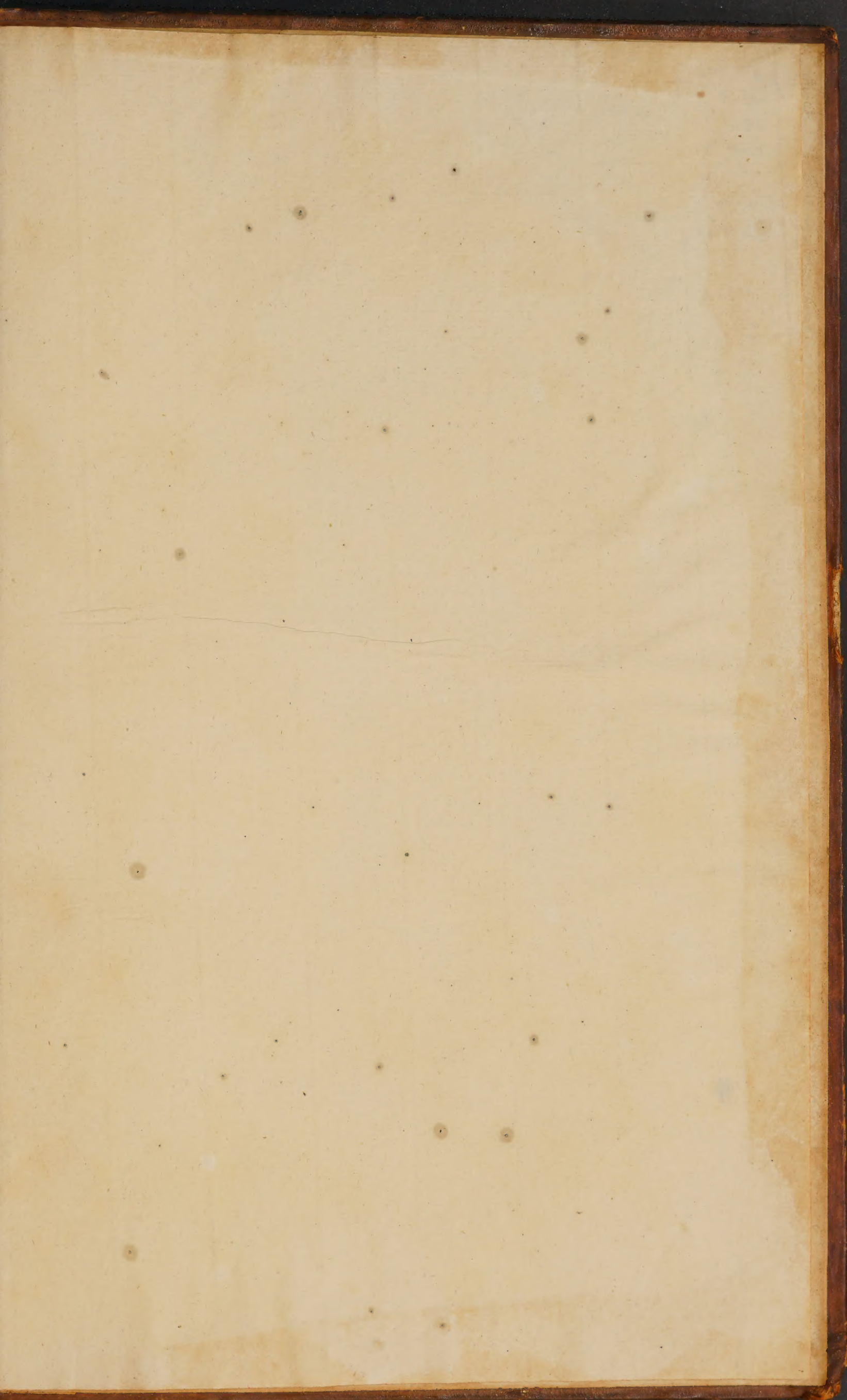
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